THE MOSLEM WORLD

VOL. XV OCTOBER, 1925 No. 4

EDITORIAL

ISLAM AT CAPE TOWN

Whether a great opportunity was lost by the Rev. Petrus Kalden, first minister of the Old Dutch Church at Cape Town, or whether Sheikh Yusuf refused to accept the Gospel message at his hands may never be known. It is around these two names, however, that the story of the entrance of Islam into Cape Province clusters.

In 1654 the Dutch East India Company determined to use the Cape as a penal settlement, where Indian convicts could be kept, and as far as can be ascertained all of these early prisoners sent from Batavia were Mohammedans.

In 1713 when the great epidemic of smallpox broke out in this settlement, the number of convicts was given as five hundred and seventy, and two hundred of them died. The remainder were allowed greater liberty, marrying women from among the colored population, who accepted Islam, and this community became the nucleus of Mohammedans in South Africa. One exile, however, exercised so great an influence at the time of his banishment that his grave has become the center of pilgrimage for all South Africa. There is the usual cloth canopy over the inner shrine. People throng the vicinity on the anniversary of his death and circumambulate the tomb. Outside there are several sacred cannon (as at a similar grave in Batavia) and a high beautiful monument.

Sheikh Yusuf, of Bantam, Java, was a spiritual leader of great sanctity, a nobleman of royal birth, a warrior of great and true patriotism, who undertook the commandership of the armies of the Sultan and fought to the verge of extermination for the independence of the Kingdom of Bantam. Through treacherous representation he was induced to surrender to the Dutch in 1683. The Governor General and Council of India considered it unsafe to detain this brave man in India and so kept him a close prisoner on the Island of Ceylon till 1694, when he was transported to the Cape of Good Hope. He landed on these shores with a following of forty-nine souls in all. Land was provided for this man and his little settlement near to Stellenbosch, and in 1699 on the 23d of May he died and was buried on the farm of the Dutch Reformed minister, the Rev. Petrus Kalden, at the Eerst River mouth, called Zandvlei.

Another name in the early history of Islam in South Africa is that of Abdullah Abdu-Salam, a later convict, who when he received his liberty called the Mohammedans together and instructed them in their faith. He knew the Arabic Koran from memory, and is said to have written out the whole of it. This first copy of the Koran is a treasured possession among the Mohammedan community. The grave of this Abdullah Abdu-Salam (afterwards called Towang Kuroo) is at the end of Dorp Street, Cape Town. He died at the age of ninety-five, and many of the faithful visit his grave on Fridays and pour oil on the tombstone; the grave, although well-kept, bears no inscription. His decendants became prominent men in the Moslem community of South Africa. One of them is head of a Derwish order.

The Dutch Reformed Church, it is true, was not wholly inactive, during these early days, in its witness for Christ, as proved by a letter from the Classis of Amsterdam to the Consistory of Drakensteyn (Dec. 21, 1703), where we read of their pleasure on hearing of the conversion and

public baptism of a Mohammedan at this very time; in the letter there is reference to Petrus Kalden as pastor of the Cape Town Church.[1] But there was no true spirit at that time for missions.

A civil servant of the Colony wrote in 1822 regarding social conditions at the Cape of Good Hope as follows: "The Malays, who are supposed to amount to nearly three thousand, carry on their devotions in rooms and halls fitted up for the purpose, and occasionally in the stone quarries near the town. One of their *imams* is said to be a learned man, well versed in the Hebrew and Arabic tongues, and in the Koran, which he chants with taste and devotion. It must be acknowledged with shame and sorrow, that Mohammedanism makes great progress amongst the lower orders at the Cape. But where there is the greatest zeal, there will be the most effect. Mohammedanism is said to be gaining ground among the slaves and free people of color at the Cape: that is to say, more converts among negroes, and blacks of every description, are made from Paganism to the Musleman, than to the Christian religion: notwithstanding the zealous exertions of pious missionaries. One cause of this perversion is asserted to be a marked disinclination of slave owners to allow their slaves to be baptized; arising from some erroneous notions, or overcharged apprehensions, of the rights which a baptized slave acquires. Slaves certainly are impressed with the idea, that such a disinclination subsists; and it is not an unfrequent answer of a slave, when asked his motives for turning Musleman, that 'some religion he must have, and he is not allowed to turn Christian.' "[2]

Such were the conditions in 1822, and there is no doubt that from that date a great opportunity was lost. Islam continued to spread among the native population and

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1 *Bouwstoffen voor de Geschiedenis der Nederduitsche Gereformeerde Kerken in Zuid Afrika—Spœlstra* (Vol. 2, p. 15), Amsterdam, 1907.

2 Extract from the "State of the Cape of Good Hope," by a Civil Servant of the Colony, published 1822. (Pages 68 and 349.)

offered an open door to brotherhood, wherever the colour-bar question was raised by Christians.

Today there are in Cape Province twenty-four thousand, four hundred and thirty-four Moslems. If we add to these the Mohammedans of Natal, Transvaal and Rhodesia the total is nearly sixty thousand. In the vicinity of Cape Town there are no less than twenty-three mosques. Moslem communities are found also at Woodstock, Simonstown, Paarl, Stellenbosch, Wynberg, Claremont, Cradock, Strand, Wellington, Salt-River, Mossel-Bay, Piquetberg, Uitenhage, Worcester, Port Elizabeth, East London and Kimberly. All of these places are in Cape Province. Each community has its own schools, where Arabic is taught. There is a Moslem orphanage and a number of clubs and other organizations. One of their newspapers writes: "The various Moslem organizations would do well to consider the feasibility of establishing a Moslem Congress of South Africa. Such a centralized body could do much to coordinate the functions of all affiliated bodies. It would be a great step forward in the development of our people."

Nearly all of the Mohammedans belong to the colored race, although there are many of most mixed nationality, a considerable proportion of East Indians, and seventy-nine Europeans, according to the census. Most of them speak English and *Afrikaans* (i. e., Cape Town Dutch). Many have acquired considerable knowledge of spoken Arabic, because of their pilgrimage to Mecca; this has increased in recent years. Three of the Derwish orders exist in South Africa, namely, the *Qadariya,* the *Shathaliya* and the *Rif'aiya.* There is special literature for the instruction of the ignorant in the principles of Islam, Catechisms, prayer-manuals, etc., which is prepared in two forms, *Afrikaans* in the Latin character and also in the Arabic character. The Capindia Press at Cape Town also publishes four newspapers: *"The Moslem Outlook," "The Cape Indian," "The African Voice,"*

and *"The African World."* The two latter are published in diglot, English and Bantu; *"The Cape Indian"* in English and Gujerati. All these weekly newspapers advocate race equality, and represent strong nationalistic tendencies. *The African World* (May 30, 1925) wrote: "The British Empire is an Empire which is based upon the policy of exploitation of physically weaker races and upon the policy of brute force. This statement, true as it is, is somewhat too limited in that it refers to Great Britain alone to the exclusion of the other Capitalists' Governments, such as Germany, France, America, etc.; the only difference is the degree to which this 'brute force' is carried and the method of its application as well as the serpentine diplomacy on which it is being meandered. In America, for instance, it takes the form of burning, popularly called lynching; while at the same time 'democracy' is preached and carried on to a certain extent, for you are safe in America as long as you keep in your place. The American white man can tolerate and give you all the educational, the religious and all the other equalities but not *social equality* and political equality in their superlative degree." In view of such words we are not surprised that the *Cape Times* (June 8, 1925) said: "Many seem to underestimate the potentialities of the simple formulary of pure Islamism with its five main tenets of prayer, fasting, ablution, almsgiving and pilgrimage — two essentially hygenic, and two essentially character-forming and spiritually uplifting. This simplicity, however, makes it a formidable rival as regards the native mind to the complicated confession of Christianity. Few of us perhaps are willing to admit this; but the unbiased observer, who has noted the material progress which savage aborigines have made under the practice of Mohammedanism will agree that there is at least a possibility that pan-Islamism may find among the Bantu a fertile field for its proselytising seed. That possibility by itself should be an incentive to us to acquit ourselves honestly, and if need be heroically, of our guardianship."

No doubt the Mohammedan's social consciousness is strengthened, and sometimes aggravated by the race relations that obtain at Cape Town. The Mohammedan press boldly proclaims its policy as that of the supremacy of the colored race through Islamic brotherhood. Socially Moslems are recognized by the Government as "Colored People" and there is now a bill before Parliament to put them on the same footing as Europeans. They have the vote in the Cape, but not in the other provinces. Most of them are engaged as tailors, masons, builders, carpenters, grocers, fruiterers and cab-drivers, and along the coast as fishermen. Many of them own their own houses and earn good wages. Their women are among the best laundry workers and factory hands and they seem to be well treated by their husbands. They have large households of children, are seen in public in the streets mostly unveiled, and receive better treatment than the usual class of colored folks. Legal marriage is only recognized if it includes government registration. Although some have more than one wife, such marriages have no legal standing. Divorce, however, is common as in all Mohammedan lands.

In this connection one sees the deep significance of a section of the Archbishop's Missionary Commission Report (1925), where among the causes assigned for the defection of church members in the colored church (Cape Town), Mohammedan propaganda is mentioned: "It cannot be denied that in the course of years many hundreds, and more particularly of young women, have lapsed from the Christian faith to Mohammedanism. In giving evidence one experienced worker said she believed that as high a proportion as fifty per cent of Mohammedam women visited in her district were lapsed Christians, the children of lapsed Christians, or born of Christian parents and adopted in childhood by Mohammedans. Adult perversion, as it would appear, commonly begins with immorality, as judged from the Christian

standpoint, and not with religious conviction. Perverts for the most part are young women (very often domestic servants) who form attachments with men who, for the occasion, discard the *fez* and assume a Christian name, but who subsequently, and when a moral lapse has occurred, acknowledge adherence to the Mohammedan faith." The methods by which this leakage is facilitated have been vividly exposed in a novel by Miss Prowse, entitled "The Lure of Islam," and a similar book, also stated to be based on fact, by Mrs. Olga Peruk, entitled "Beware of the Purdah."

Another point of interest is that South Africa, increasingly comes into closer touch with Mohammedanism at the great centers, Zanzibar, Bombay, Mecca and Cairo. Although the number of pilgrims to Mecca is still limited to a few score annually their influence and prestige when they return is out of all proportion to their numbers or social position. They bring with them the learning of the Hejaz and its outlook upon life. I met men and women who had tarried in Mecca for a number of years and received considerable training.

Our frontispiece is evidence that Islam south of the River Zambesi, and at the southern-most periphery of the world-wide circle, which has Mecca as its hub, is not negligible.

Cape Town. S. M. ZWEMER.

TEXTUAL VARIATIONS OF THE KORAN

If uniformity of text be required in a sacred book, the Hebrew Bible would seem to fulfil the demand better than either the Greek New Testament or the Arabic Koran. The varieties which have been collected from manuscripts of the first are almost negligible; important differences are found either in alternate copies of the same documents which are incorporated in the Old Testament, or in ancient versions, the use of which for textual criticism is hazardous. In the criticism of the New Testament the ancient versions play an important part; but the manuscripts also are far from uniform, and in some parts exhibit widely differing recensions. Until January of this year no ancient version of the Koran had been introduced into the criticism of that book; Dr. Mingana, who has discovered a Syriac version of high antiquity, and described it in the *Bulletin of the John Rylands Library,* is the pioneer in this matter. The same scholar in his *Leaves from Three Ancient Korans* (Cambridge, 1914) called attention to noteworthy variants in old manuscripts. But orthodox Islam does not assume uniformity of text for its sacred book; it admits seven or even ten canonical recensions, differing ordinarily, but not always, in minutiæ; and in addition to these there are a great number of uncanonical readings, attested by distinguished personages. Ahmad b.Musa b.Mujahid (ob. 324 A. H.) composed nine works embodying the readings of different authorities, one of them the Prophet himself! These by no means exhausted his activities in the collection of Various Readings. We may endeavor to classify these varieties and account for their existence.

The Koran (ii. 100) assumes that it is perpetuated part-

ly in the memory and partly in writing; and asserts that Allah at times commits texts to oblivion or causes them to be erased, to substitute something better or not inferior. This process was regarded by some of the Prophet's contemporaries as clear evidence of imposture (xvi. 103); leaving this matter alone, we may at least notice that *nescit vox missa reverti;* a text might be officially removed, yet survive, owing to those in possession of it being ignorant of the abrogation or neglecting it. Hence among the Various Readings which are quoted some may actually represent an earlier or a later form of the same Revelation. Thus in v. 91 the ordinary text prescribes a fast of three days for impecunious persons who wish to compensate for perjury: Tabari (ob. 310 A. H.) quotes authorities for the assertion that Ubayy b.Ka'b and 'Abdallah b.Mas'ud added the word *successive,* making the penance much more severe. He adds that as the word is "not found in our copies," we cannot build anything upon it; the analogy of compensation for failure to fast in Ramadan (ii. 181) indicates that the days need not be successive; still it would be safer to make them so. Shafi'i (ob. 204 A. H.) seems to leave it to the individual Moslem to choose the reading which he prefers.[1] It is a conceivable view that the word *successive* might have been added or omitted by the Prophet himself.

The fact that the Revelations might be abrogated is likely to have seriously affected the importance attached to the Koran in the Prophet's time; he had the reputation of being at the mercy of each speaker (ix. 61). The story told by Bokhari about iv. 97[2] illustrates the effect of this quality on the Koran. A text had been revealed asserting that the Believers who stayed at home were not the equals of those who went out to fight. A blind man complained that the latter course was impossible for him. A revelation came adding the words *except those who suffer from some infirmity.*

1 *Umm* vii. 60.
2 Ed. Krehl ii. 209.

When with the Prophet's death revelation ceased, such texts as had been preserved acquired vast importance; they were all that could be known of the will of God. Since, if the tradition is to be believed, there was no official copy in existence, those who claimed the monopoly of portions might aspire to be dictators of the community: a far safer plan than that tried by those who claimed to be prophets. We may well believe that the measure taken by the third Caliph, of issuing an official edition and ordering all unofficial copies to be burned, was a political necessity. That this act brought about an insurrection wherein he was murdered is the most probable explanation of the first civil war of Islam. Dr. Mingana[3] has called attention to a tradition that another official edition was produced by the famous (or notorious) Hajjaj b.Yusuf (ob. 95 A. H.) near the end of the first century; and to this there may be a reference in an Abbasid manifesto of the year 284 A. H. wherein the Umayyads are charged with "altering the Book of Allah,"[4] though no attempt is there made to substantiate the charge. According to another authority (as will be seen) what this personage did was to introduce punctuation. What both supposed recensions imply is that there was variety—or at any rate something to be altered—before they were made. Some variants might remain in oral transmission after they had been officially condemned.

If the collectors of the Koran had to trust for portions of it to oral tradition, it is unlikely that the standard of accuracy was sufficiently high to ensure uniformity. In the article "Parallel Passages in the Koran" *Moslem World,* July, 1925) Mr. E. E. Elder shows that there are noteworthy variations in the different versions of the same narrative which the Koran contains. Even when it quotes itself, the quotations are not always what we should call accurate. An example may be taken from v. 139, *He has sent down unto you in the Book that when ye hear*

3 *Bulletin* as above, p. 201.
4 Tabari iii. 2175, 7; 2176, 17.

the signs of Allah discredited and ridiculed, ye shall not sit with them until they plunge into another topic. The reference would seem to be to vi. 67, *When thou seest those who plunge into our signs, turn aside from them until they plunge into another topic.* Clearly the former is a loose paraphrase rather than a quotation, since the differences are many and serious. We need not credit the earliest transmitters of the Koran with greater accuracy. For a long time there was uncertainty as to what was Koran and what was not. Verses of poets were at times cited in the pulpit as the Word of Allah.[5] There are occasions when the inaccuracy of those who cite it is astounding. The Caliph Mansur, when in his controversy with an Alid pretender he wished to prove that an uncle could be called a father, cited xii. 38: *I* (Joseph) *followed the sect of my fathers, Abraham and Ishmael and Isaac and Jacob;*[6] the argument depends on the name Ishmael, which is not found in the text! The proof-passage intended by Mansur is ii. 127, where Jacob's sons say to him *We shall worship the God of thy fathers, Abraham and Ishmael and Isaac;* where, as Mansur observes, "he began with him (the uncle) in preference to the immediate parent." Neither Mubarrad nor Ibn Khaldun, who produce the letter with the quotation from xii. 38, notices the mistake; Tabari[7] omits the wrong quotation, but apparently cannot find the right one. An even more extraordinary case is that of Bokhari, who in the first section of his *Kitab al-Manaqib* mentions an occasion in consequence of which "there was revealed *Unless ye contract relationship between me and you.*" No such revelation is found in the Koran. In justice to the commentators it must be mentioned that they are puzzled by this statement of the foremost traditionalist. Their expedients however are rather desperate: one is the suggestion that such a text had been revealed, but was afterwards

5 *Irshad al-Arib* vi. 94. Cf. *Aghani* iv. 177 end (ed. 2).
6 Mubarrad, *Kamil* ii. 322 (Cairo ed.).
7 *Chronicle* iii. 211.

abrogated; another that Bokhari is giving the sense of some passage in lieu of citing it verbally, procedure for which the example of the Prophet's encomiast Ḥassan b.Thabit is cited, who however had the excuse of verse.[8]

It is unlikely that those from whose memories portions of the Koran were collected were more accurate than Mansur and Bokhari, and the elimination of oral tradition by the reduction of the whole to writing, was a great step towards uniformity. Only the script chosen for the Koran left much to be desired. The script in use in pre-Islamic Arabia is clear, efficient and beautiful; the signs for the twenty-nine consonants are distinct, and a vertical line separates word from word. The script chosen for the Koran is a modification of the N. Semitic alphabet of twenty-two consonants, not however in the direction of increase but in that of decrease; whence the same sign stands for sounds which bear no resemblance to each other. In a work on textual corruption by an author whose death-date is 382 A. H.[9] the necessity of learning the Koran from teachers is illustrated by the case of one Ḥamzah who afterwards became the author of a canonical recension; he started reading without such aid and read the opening words of Surah II, "That Book *la zaita fihi* (no oil in it)," where he should have read *la raiba* (no doubt). He got in consequence the title *al-Zayyat* "the dealer in oil." There was no difference in the signs representing these two words. According to this author the word used for *corruption of the text* means properly *employment of manuscript* in lieu of oral instruction, which was a necessity. He quotes verses which prove that the reading of such a text unaided was a difficult performance. One is by the poet Tammam (ob. 228 A. H.)[10]:

When they are fettered they march along, but when they are unfettered they cannot get away

8 See *Fath al-Bari* vi, 342.

9 *Kitab al-tashif* of al-Hasan b.'Abdallah 'Askari, Cairo, 1908.

10 *Diwan, Beyrut,* 1905, p. 215.

i. e. when the words are given diacritic points they can be read, but not otherwise. Another is by an earlier author, Ru'bah (ob. 145 A. H.), who however refers not to any Moslem writing but to the Christian Gospel[11]:

As though it were some doctors' Gospel, whose punctuator makes clear that which his pen has written thereon with ink; when some reader spells it out under his breath, the diacritic points bring out the words intended, and the distinguishing circles or tattooing reveal the contents to the intelligence of one who takes them in, unless indeed he has to have it translated.

This reference to the two systems of Syriac punctuation is of great interest; moreover the poem can be dated with fair accuracy, since the Caliph to whom it is dedicated reigned 132-136 A. H. (750-754 A. D.). In another passage this poet alludes to the Arabic alphabet[12]:

'Tis as though they were lines of a pointed text, uttering the qāf or the lām.

It is possible or even probable that this script was chosen in order to maintain the esoteric character of the book; the Koran is a work of this sort, and indeed in its opening sentences declares itself *guidance to the pious, i. e. to those who observe the ordinances of Islam.* Unbelievers are not to handle it, or indeed know anything about it. There may then have been an oral tradition of the way wherein it should be read. But it is clear from the Various Readings that this tradition was to a great extent lost. In order to facilitate reading diacritic points, distinguishing the letters (as in the case cited *R* from *Z*, and *B* from *T*) were invented, according to the author of the work on textual corruption at the instance of Ḥajjaj b.Yusuf by one Nasr b.'Asim. Somewhat later vowel-signs were introduced. The Caliph Ma'mun (198-218 A. H.) is said to have forbidden the use of both.[13] The use

11 Ru'bah, ed. Ahlwardt, p. 149. Ahlwardt's translation *Der Juden Bibel, drin der Kritzler malte die Züge die sein Griffel schrieb mit Tinte* most seriously misrepresents the meaning.

12 P. 144, 13. Ahlwardt is again misleading.

13 *Iqd Farid* ii. 166 (ed. 1)

of both came in very gradually as students of Arabic papyri know. The Caliph Walid b.Yazid (125 A. H.) notices that an epistle is "dotted," if the line be genuine.[14] Abu Tammam a century later compliments a correspondent for so marking his script that it leaves no doubt to the reader; it not only has dots, but signs which indicate the cases, etc.[15]

It is surprising that the introduction of these signs into the text of the Koran should have taken place without a civil war or the like. We may define the business of the Readers whose work became canonical as the proper assignation of these points and vowel-signs. On the one hand they had to build up a system of grammar from the Koran; on the other to apply that system to its interpretation. In numerous cases the ambiguity of the script which led to Various Readings was of little consequence; when, e. g., Allah was the subject, the verb might be read *He shall* or *We shall* without affecting the sense. Yet there are places wherein this ambiguity is by no means unimportant; in the account of the miracle of Badr (iii. 11) the nature of the miracle varies seriously according as we read *ye saw them* or *they saw them.*

We should have expected the Various Readings to be based on Tradition; the commentators rather assume that they are based on consideration of the evidence. In Surah vi. 91 it depends on the location of a couple of dots whether we read *ye make it* or *they make it.* "Ibn Kathir and Abu 'Amr" (two of the canonical Readers) says Baidawi "only read the third person to suit the preceding *they did not esteem"* (where the form is unambiguous). They were not, then, reproducing what they had learned from teachers, but doing their best to decipher a text. It is surprising to find a various reading in the short "Opening" Surah, which enters largely into the ritual. Some read *maliki yaumi 'l-dīn,* others *māliki,* meaning respectively "King of" and "possessor of" the Day of

14 *Aghani* vi. 101, ed. 2.
15 *Diwan,* p. 418.

Judgment. Parallels are cited from the Koran in defence of the one and the other reading.

Where the readings are traced to contemporary authorities, there is at times a suspicion that this evidence is fictitious. In iv. 117 the text before the Readers ended in an obscure word: *They do not invoke in lieu of Allah other than * * * ;* the last word was ordinarily read *INĀTHAn (females).* It was not clear that this statement was accurate; certainly many of the deities worshipped in pagan Arabia were male. In xxix. 16 however the Koran says *Ye only worship in lieu of Allah AUTHĀNan (idols).* The emendation *idols* for *females* was clearly plausible; only the form *AUTHĀNan* involved the insertion of a letter, whereas the form *UTHUNan* was doubtful Arabic. Tabari[16] tells us that some one had found the former in 'A'ishah's copy,[17] while others averred that Ibn 'Abbas, the Interpreter of the Koran *par excellence* read the latter, which might be an alternative form of plural.

Ordinarily the readers did not venture to tamper with the consonants. Thus Mubarrad (ob. 285 A. H.)[18] dealing with the difficult verse lxxii. 4, wherein *Ja(D)Du Ra(B)BiNA* is ordinarily read, ascribes a variant *JaDA* to Sa'id b.Jubair (ob. 95 A. H., but says it cannot be accepted because it disagrees with the writing; and the same objection, he states, would apply to a reading *JiDDAn.* Any reading which did not involve such alteration would be permissible. On the whole this is the view maintained in the great grammatical work of Sibawaihi (ob. 180 A. H.). The vocalization was settled by critical and grammatical considerations. In xxxi. 26 he quotes the reading *wal-bahra,* but, he adds, some people read *wal-bahru* in accordance with certain usage.[19] The principle whereon the "people of Medinah" prefer the reading *in kullan* to *inna kullan* in xi. 113 is elaborately explained. "I am in-

16 Comm. v. 165, ed. 1.
17 Her private copy is mentioned by Ibn Hanbal vi. 73.
18 *Kamil* ii. 91 (Cairo ed.).
19 i. 285, Cairo ed.

formed" he writes "that one of them read in cxi. 4 *hammālata* for *hammālatu,* treating the word not as a predicate, but as though he had said *I mean etc.,* by way of vituperation.[20]" Yet he occasionally records variants which imply a difference in the consonantal text. The ordinary reading of lxviii. 9 *fayudhinūna* seems certified by the rhyme, while the grammar requires the subjunctive; Sibawaihi says "Harun asserted that *fayudhinu* was to be found in certain copies." [21] "They aver," he says, "that in the text of Ibn Mas'ud of xi. 75 there was *shaykhan"* (i. e. with a final *A*) in lieu *shaykhun.* Sibawaihi's formulæ imply that he accepts no responsibility for the statements which he records.

Did these Readers ever go outside the Koran and the grammatical rules which they had formulated in order to determine the correct reading and vocalization of the text? The tradition that one of them read *Ibraham* in lieu of *Ibrahīm* suggests such research; it was a bold alteration, for the form *Ibrahīm* seems certified by the rhyme in xxi. 61, 63. It would appear that some historical study was bestowed on the opening words of Surah xxx. 1, containing a famous oracle. The natural way to vocalize the words would appear to give the sense *The Romans have been victorious in the nearest part of the earth* (the Near East!) *and they after their victory shall be victorious.* This was rejected by the Readers, who read either *The Romans have been conquered in the nearest part of the earth and they after their conquest* (defeat) *shall conquer;* or *The Romans have conquered in the nearest part of the earth and they after their conquest shall be conquered.* The former, which is the ordinary, view made the first reference to the defeat of the Byzantines by the Persians, and the second to their later defeat of the Persians, which is foretold; the second view made the first reference to the defeat of the Persians by the Byzantines, and the second to the defeat of the Byzantines by the

20 i. 252.
21 i. 422.

Moslems. Since the text proceeds to say *and that day shall the Believers rejoice,* probably the second view is really right.

The introduction of diacritic points and vowel-signs stablized the text of the Koran so far as it was possible to stabilize it; gradually out of the large number of recensions made by the processes that have been sketched a certain number became authoritative, and such various readings as were preserved outside this number were quoted chiefly in support of one or other of the interpretations which the canonical recensions were supposed to admit. The process whereby this came about bears a resemblance to what happened in the case of the Schools of Law; among many rival schools ultimately four came to be regarded as orthodox, and the others, even when attached to illustrious names, fell into oblivion.

One who deciphered the Koran afresh in these days—i. e. based a new edition on an unpointed text—would be likely to adopt many uncanonical readings, and might even introduce some that were new. He might, e. g., substitute *Yuhanan* for *Yahya* as the name of the Baptist. He might be able to obelize certain texts as later than the Prophet's time. But in the endeavor to produce a Koran such as the Prophet might have approved he would be confronted with the difficulty which was too great for the original collectors—the theory of *substitution,* the limits of which he would be unable to fix. Where the same narrative is repeated, should one version only be retained? The exercise of this theory would reduce the Koran to a fraction of its present bulk; yet repetition of narratives has no place in a single book, equally with or without discrepancies. The case of the four Gospels offers no parallel, since here we have not one book, but four books ascribed to different authors.

In normal cases a collection of various readings furnishes the history of the corruption of a text through carelessness or interpolation. Occasionally it may include a

record of alterations made by the author himself. The case of the Koran differs from these in some important respects. The greater number of variants are different attempts at deciphering the same text; often there is agreement about the consonants intended, but disagreement about the vowels to be supplied; the oracle about the Romans shows that such disagreement may affect the meaning seriously. Owing to the ambiguity of the signs used for consonants there is often disagreement about the interpretation of these signs; the variation that has been quoted between *females* and *idols* shows that the difference of sense which results may be considerable. Less frequently the difference of reading extends to the number of signs in the text; the addition of one letter in vii. 142 changes *I shall show you* into *I shall cause you to inherit.* "The latter" says Zamakhshari "is a good reading, because it agrees with vii. 133." At times, however, it extends to the omission or addition of whole words or phrases. We have good reason for believing that parts of the Koran were obtained by the collectors from oral tradition and not from manuscript; and here we have the possibilities that the same passage was variously reported by those who remembered it, that one form was substituted for another by the Prophet himself, and that the alterations were due to copyists, and made intentionally or unintentionally. And thus we ascend by easy stages from lower to higher criticism.

It is worthy of note that in spite of the reputation of the Umayyads for impiety the stabilization of the Koran, so far as it was accomplished, was achieved during their dynasty. In this context it should be remembered that the founder of that dynasty appealed to the arbitrament of the Koran when his rival 'Ali would have preferred that of the sword, and the Koran appeared to favor the former's claim. And we have seen that the founder of the 'Abbasid capital was by no means *Bibelfest,* if that phrase may be applied to the Koran.

Oxford. D. S. MARGOLIOUTH.

RELIGIOUS EDUCATION IN THE DUTCH EAST INDIES[1]

The Dutch East Indies Government supervises the regular teaching of Mohammedanism in the islands of Java and Madura, except in the principalities. Why supervision is not exercised in the latter division also, is not clear. Possibly such is left to the native rulers who doubtless are held responsible by the central government for the control of any excesses in religious teaching, as well as for other weighty matters of state.

The Governor-General evidently desires to be kept informed about what is being taught, rather than to dictate the curricula to the schools, chiefly in order to guard against political sedition and fanatical uprisings. Severe penalties are inflicted on teachers of Islam who predict such events as the early approach of the resurrection, or the coming of a Mahdi.

Special attention is directed to prominent religious teachers who draw crowds of students or disciples from different localities or other provinces and who teach their own "mystic methods" and bless the people.[2] For these *Sufis* or dervishes the regulations are much stricter than for the ordinary teacher of the Koran. Such a dervish *(Goeraetarakat)* "must especially record in the course of the year the names and the places of birth of his students or 'visitors' who go to him for the sake of his *tarakat* (mystical teaching or way of life)." Every adult student

[1] This paper is based on the following documents sent me July 13, 1923, through the courtesy of His Excellency, the Governor-General of the Dutch East Indies. I am indebted to Mr. Jacob Blaauw, senior student in Hope College, Holland, Michigan, for translating these documents:
Staatsblad—Official Gazette, No. 550—1905.
Staatsblad—Official Gazette, No. 497—1917 (interpreted in Byblad—Supplementing Gazette Nos. 6363-8875).

[2] See the writer's article in THE MOSLEM WORLD (April, 1923, p. 187) regarding a *Rufa'i* sheik's functions. Great deference and honor is paid to dervish sheiks by their followers who consider them holy men and value their blessing. The *Rufa'i* Order is one of the six found in the Dutch East Indies.

of these Sufis must furnish a "writ of identity" signed by the head official of his district before enrollment.[3]

The regulations expressly state that they do not apply to household instruction, provided said teaching is given exclusively to members of the family. The Dutch Government approves of home teaching in Mohammedan circles which is considered by Moslems themselves "to be indispensable for man's religious and moral education"; e. g. "the principles of personal obligation; the reciting of the Koran; and the first elements of dogmatics..... The religious instruction meant is that which vitally concerns the home life and is usually a minor part of parental education, and not of a political character." But a professional instructor is not permitted to instruct the family even though "incorporated" in it.

Each teacher of Islam must have a government license before he can give instruction. The application must indicate the nature of the instruction to be given and the subjects to be taught; and be filed with the local district superintendent. The license will then be issued under certain conditions:

1. The applicant must have a good character and reputation.
2. Instruction must not conflict with the civil law or good morals; and the subjects, textbooks and *tarakat* (religious system) to be taught must be declared.
3. All teaching must be in harmony with the Provincial Government decrees.
4. Records of the pupils must be scrupulously kept in accordance with forms furnished by the Provincial Government for this purpose.
5. Pupils from other localities than the one in which the school is established must furnish official certificates of identity.
6. School records must be sent periodically for inspection by the district superintendent; and also be open at all times for examination by the proper officials.
7. Teachers must be willing to give any information desired to the said officials, or local committees—consisting of the district chairman and two or more native members.

Provision is made for the inspection of schools by officials at any time. Inspection includes not only the

[3] Such records are kept by the provincial governments in accordance with the Secret Circular issued by the First Secretary of the Dutch East Indies Government, February 12, 1898, regarding Mohammedan religious instruction.

inquiry about the subjects taught but also an examination of sanitary conditions in the classrooms, dormitories and school grounds. These must be kept in a satisfactory state.

A minimum number of pupils may be fixed by the district superintendent, but no maximum number is given. Nor are the number of hours of the school sessions limited. The subjects of instruction are not decreed by the Government.

Certain penalties are to be inflicted for breaking governmental regulations:

1. A fine of from 5 to 25 florins or imprisonment at hard labor from one to eight days is meted out to

(a) Those who give Moslem religious instruction without a license; or who teach what the license does not authorize; or who

(b) Neglect the keeping of the records required; or refusal of access to said records; or refusal of information regarding the school; or refusal to allow the inspector to enter the school.

(c) Acceptance in the schools of pupils excluded by local laws.

(d) Students who allow themselves to be enrolled under false pretenses.

2. A repetition of any offense may cause a fine of 100 florins to be imposed; or imprisonment of from one to thirty days at hard labor.

3. Licenses may be revoked for repeated offenses or for misdemeanor, —according to the judgment of the proper officials.

4. The head of the local government can revoke a license at any time.

In passing on the qualifications of the applicants as Moslem teachers, the officials are instructed not to refuse the license because of any "doctrinal convictions" of the applicant; nor for his "dogmatic views"; and no pressure must be exercised in regard to the use of any specific religious books. Nor should the teaching of any special *tarakat* be prohibited. The main points to be emphasized in the choice of such teachers are to see that their education for the work to be undertaken is adequate, and that the conduct of the teacher, and the nature of the doctrines taught are in accordance with the Government's laws and well-being.

No mention is made of any financial provision for these schools, but it would naturally not be made by the Gov-

ernment for purely religious institutions. The *Wakf* (or pious foundations) exists in the Dutch East Indies as in Egypt, Syria and Turkey; and the Moslem schools are without doubt supported in part by it, and in part by the fees of the students, and the contributions of interested Mohammedans.

The great influence of these schools on the people will be realized when one ponders the fact that the population of Java and Madura is overwhelmingly Moslem and exceeds thirty-five millions.[4] Islam in the Dutch East Indies is reviving rapidly.[4] The fact that the Dutch Government in Java recognizes Mohammedanism as the official religion gives it greater prestige as compared with Christianity.[5] This is also true of the British Government in Egypt.

Christian missionaries have had great success in securing converts from Islam in Java—about 32,000 up to 1923.[4] But how much more is yet to be done among those Mohammedan millions!

Many years ago Dr. Daniel Bliss, of Syria, told me that in his early missionary experience, the Jesuits sought to neutralize Protestant missionary effort in that land, by establishing a Roman Catholic school in as close proximity as possible to every mission school. Were the Christian Church to do that in the Dutch East Indies where the door of opportunity is now so wide open (and no doubt the means and men could be found) one generation should suffice to bring Java and Madura to Christ.

SAMUEL MACFARLANE ANDERSON.

Chatsworth, California.

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[4] S. M. Zwemer; "The Native Press of the Dutch East Indies"; THE MOSLEM WORLD, January, 1923.
[5] C. W. Nortier; THE MOSLEM WORLD, July, 1924, p. 275.

TWO MOSLEM CATECHISMS

(PUBLISHED AT CAPETOWN.)

The languages used by Mohammedans in South Africa are as varied and mixed as is their blood. English, Dutch, Afrikaans, Urdu, Gujerati, Tamil and Malay are spoken, and one finds on the shelves of the little book shops in the Moslem quarters considerable literature in these languages and in Arabic and Persian as well.

A larger percentage of the people are literate than perhaps in any other section of the Moslem world. In the schools Arabic is taught, and for the instruction of the children and especially for the women, the Moslems at the Cape have prepared brief catechisms setting forth the principles of Islam in popular form.

Some of these books are printed in diglot, Arabic and Urdu, Arabic and Gujerati. We also find Cape-Dutch printed in the Arabic character. This latter sort apparently has a large circulation, but is unintelligible to those who do not know the principles of Arabic grammar and of Afrikaans.

We call attention to two Moslem Catechisms which fell into our hands on our recent visit. Their language, style, and contents throw considerable light on the character of Islam in Capetown Province. The first is in English and entitled "The Faith of Islam and Iman, by Emam Abdurakieb. Printed at Capetown on the 2nd of July, 1914, corresponding to the Mohammedan date 1332 A. H." It is an attractive sixteen-page booklet and has a picture of Mecca and Medina on the covers. It begins with the usual inscription of praise to God and consists of two chapters in the form of questions and answers.

The title of the second Catechism we give in full, as follows:

Die is een
"KITAAB VAN TOWHEED"
en aldie eits wat is waajib op een mens
om teweet daar van.
Die Sifaats mit die bewijsens van verstant
en van Quoraan,
AF VRAAG EN AANWOORDT MANIER.
Oer gasit en Kaapse-Hollandse taal
bij
Sheik Imaum Ahmed Behardien.
Van die Kitaab wat hij uitgahaal het
en bijmakanden gasit van die Arab Taal,
en oer gasit op die Kaapse-Hollandse
Taal. (*sic.*)

It is printed at the Breda Printing Works, Noorder Paarl, and consists of thirty pages, two-thirds of which are in the form of questions and answers, while the latter portion consists of stories regarding the prophets. The title of this catechism immediately suggests that the confusion of tongues was not limited to the Tower of Babel. Even those conversant with Afrikaans, which is one of the two official Government languages, throughout the South African Union, would find it difficult to read this catechism, unless they also knew something of Arabic and Mohammedanism.

The book opens with questions regarding the Unity of God, His attributes, His will, the revelation of God's attributes by the Prophets, the character of Mohammed, and the duties incumbent upon all believers.

We quote three questions and answers regarding the qualifications of a true prophet, and also give the story of Noah and the Flood:

Vr.—'Hoeveel sifaats is waajib ver die rasools (op hulle zegen en galuk)?

Aan.—Dit is waajib ver die rasools vier sifaats. 'En dit is
1. (Regpraat) en 2. (Vertrouwenheid) en 3, (Foolbrèng) en 4, (Slimheid.)

Vr.—Hoe veel sifaats is mostageel ver die rasools.

Aan.—Dit is mostageel ver die rasols vier sifaats.
En dit is 1, (Leeg) en 2 (Onvertrowenheid) en 3, (Wegsteek) en 4 (Stomheid).

Vr.—Wat is Jaaiz fer die rasools (op hulle zegen en galuk)?
Aan.—Dit is Jaaiz fer rasools aldie manierte van means wat nie minirheid maak nie andie hoege karakte nie van hulle netsoos eet, en drink en travelen, luchte-siekte en trouw en koop en verkoop.'

Sayidona Nooh En Die Skip.

"Sayidona Nooh het altijd gazeg ver sijn kloom mense wees gahoorsaam ver Allah soe lat Allah moet geeve barakat ver julle en ver julle kinders, en nabie Nooh het soe aan gahouw ver en langee tijd en het nie gavolge ver nabie Nooh nie as net en paar van hulle, toe achter die vraag nabie Nooh ver Allah omte straaf ver die ongahoorsaame mense, toe kom die boodskap van Allah naa nabie Nooh waarlik Allah sal ver hulle lat versaip.

Nou maak ver u een skip soe lat u kan klim daar op en die mense wat gavolg het ver u, toe het nabie Nooh gamaak die skip, toe lat Allah woort die aarde vol met watér, toe klim nabie Nooh en die skip en die geenige wat gavolg het verhom, toe gaat die skip met hulle en die braners netsoos bérge, toot dat Allah die water lat wegaan, en die skip het gakom op een berg, en amal wat gawees het op die skip het vrijy gakom van die versaip, en die mense wat nie gavolg het nie ver nabie Nooh Allah het ver hulle amàl lat versaip." (*sic.*)

The English catechism opens as follows (we give portions of the text verbatim):

"The first chapter explains all that is necessary on a slave of God.

"1. That he should have a knowledge of Iman and Islam. If you are asked,—

"Q. What is the first thing which is necessary for man to know?

"A. Say it is necessary on every responsible, full-aged, sensible person, that he must know, first of all, that he was created and that He was a creator and a daily-bread giver, that is the Almighty God, who is the only deity.

2. That it is a necessity on him to know the Iman and Islam, because the safety of the two worlds (e. g., this world and the world to come) depend on these two. He shall not come to meet God, except with the knowledge of these two. And he who does not know the Iman and Islam is not called a true believer."

The answer to the question on page 7, is of deep interest: Q. "Since when are you a Moslem? A. 'Since

the promised day and the day of acception. And that was the day on which God removed the souls of the children of Adam out of the loins of Adam, asking them, saying 'Am I not your Lord?' They answered 'Yea; thou art our Lord, our only God.' And God said 'And when thy lord drew forth their posterity from the loins of the sons of Adam, and took them to witness against themselves, saying 'Am I not your Lord?' they answered 'Yea; we do bear witness.' This was done lest ye should say, at the day of resurrection 'Verily we were negligent.' In the truthful traditions it is said, verily God ordered Gabrael to rub the back of Adam. So he rubbed the back with his right hand. Then came out of the back of Adam all the souls like ants, by the power of God. This happened in the fourth heaven; but some say it was in paradise, while others say it was in Mecca. After that God gave them sense and understanding and formed them, and said unto them, 'You must know verily that there is no God but myself, and I am your creator and there is no God besides me, and you must not associate me with anything. I shall punish those who associate me, and who do not believe in me, and that I have sent a prophet to you to tell my promises and acceptions, and that I have sent to you a book. Now do not accuse them of imposture but believe in everything contained in those books such as promises of heaven to the obedient people and of hell to the unbelievers.' Then they all answered 'Yea. Thou art our Lord, our only God. There is no deity but God, and we are thy servants.' And when they acknowledge God with the servantship upon themselves, God booked their acknowledgment on paper and took the Angels as witnesses on the actions, then called the *(Hajaru'l-aswad)* Black stone, and said unto it 'Open your mouth and swallow this paper.' And it did swallow it, and is now the treasurer of God on earth. It shall bear witness, on the day of resurrection, for those who are in his promise. Then after that God again returned all the souls into the

loins of Adam. And the day of resurrection shall not occur until every one in the promise has been born. The people of the grave shall be held there until every one of the promisers have been born from the loins of men and the wombs of women. The meaning of *Yomil Ahde wal methaq* is the day on which the promise was made. It is the duty of all to believe in that day, and to deny it is infidelity, because it is mentioned in the Koran and also in the Tradition. If it be said unto you 'Verily, when God asked the souls saying 'Am I not your Lord?' They answered 'Yea, certainly, Thou art our Lord.' And they all believed at that time."

After enumerating the various duties, the book goes on to devote a special section to Jesus the Prophet. Here we have the usual teaching presented in simple form, but it speaks volumes in regard to the results of such a perverted presentation on the minds of the immature colored population of South Africa.

"In the name of the Most Merciful Allah. Praise be to Allah, the Lord of all creatures. May Allah look with favor upon Muhammad and upon his family and companions." After that this is a book which explains some parts of the faith of the Islamic religion and how to believe in Jesus the son of Mary, and by how many names he is mentioned in the Koran; what he spoke on his birthday to the Children of Israel and how he was created by God. The names of Jesus amount to ten:

1. *Isa*—"Jesus." Al-Baizawi says it is the same as the Hebrew *Ishu,* and derived from *Al-Ayas,* "white mingled with red," without, however, explanining this derivation.

2. *Isa ibn Maryam.* "Jesus son of Mary," from whom he was born by the power of God.

3. *Al-Masih.* "The Messiah." Surah III 40: "His name shall be Messiah Jesus." Al-Kamalan the commentator, says he is called *al Masih,* either because he was both blessed and anointed by the Angel Gabrael, or because whomsoever Jesus touched was healed.

4. "The Word of God." Surah IV 169: "His word." Husain says by this expression is meant he who was born at the express fiat of God. Surah XIX: 36 "He says only to it 'Be' and it is."

5. "The Word of Truth." Surah XIX: 35 Some commentators take the expression *qualu'l haqq* as referring to the statement being made "The word of truth," whilst others take it as referring to Christ himself—The word of truth.

6. "The Spirit of God" Surah IV 169: "A Spirit from Him." Al-Baizawi says it is a spirit which proceedeth from God. The title *Ruhu'llah* is the special Kalimah for Jesus Christ.

7. "The Messenger of God" Surah IV 169. It is the same title as Mohammed assumed for himself, i. e., the Prophet, or Apostle, or Messenger of God.

8. *Abdullah* "the servant of God" Surah XIX 31; Verily I am the servant of God.

9. *Nabiyu'llah* "The Prophet of God" Surah XIX 31: He hath made me a Prophet.

10. "Illustrious in this World and in the Next" namely as Al-Baizawi explains it, "In this world as a prophet and in the next as an Intercessor."

What Jesus spoke on His birthday (or Forty Days afterward) to the Children fo Israel.

"Verily I am the servant of God; he hath given me the Book and he hath made me a prophet; and he hath made me blessed wherever I may be, and hath enjoined me prayer and almsgiving so long as I live; and to be dutiful to her that bare me; and he hath not made me proud, depraved. And the peace of Allah was on me the day I was born and will be until the day I shall be raised to life."

How to Believe in Jesus

Q. Is Jesus a son of God, as Christians say?

A. No! He is not. But he is a prophet of God as he himself said.

Q. Was he crucified (as Christians believe)?

A. No! He was not. They crucified him not but only his likeness. And they who differed about him were in doubt concerning him; no sure knowledge had they about him, but followed only an opinion, and they really did not slay him, but God took him up to himself and God is mighty wise!

Q. Are there three Gods (as Christians believe) i. e., God, Jesus, and Mary?

A. No! There is no god but God (see chap. 76-79 of Koran). They misbelieve who say, "Verily, God is the Messiah, the Son of Mary; but the Messiah said, O children of Israel, worship God, my Lord and your Lord. Verily he who associates aught with God, God hath forbidden him paradise, and his abode is fire, and the unjust shall have none to help them. They misbelieve who say, there shall touch those who misbelieve amongst them great woe. Will they not turn again towards God and ask pardon of him? for God is forgiving and merciful! The Messiah, the son of Mary is only a prophet! The prophets before him have passed away; and his mother was a confessor; they used both to eat food. See how we explained to them the sign, yet see how they turn aside! Surah IV 169. O ye people of the Book! over step not bounds in your religion; and of God, speak only truth. The Messiah, Jesus, Son of Mary is only an apostle of God, and His word, which He conveyed into Mary and his apostles, and say not, 'three' (i. e., there is a trinity). Forbear—it will be better for you. God is only one God! Far be it from His glory that he should have a son! His whatever is in the Heavens, and whatever is in the earth! and God is a sufficient Guardian.

Surah V 116-117: And when God shall say—O Jesus, son of Mary; hast thou said unto mankind—Take me and my mother as two Gods, beside God? He shall say—Glory be unto thee! It is not for me to say that which I know not to be the truth; had I said that, verily thou

knowest what is in me; but I know not what is in thee; for thou knowest things unseen! I spake not to them aught but that which "thou didst bid me—worship God, my Lord and your Lord," and I was a witness against them so long as I was with them; but when thou didst take me away to thyself Thou wert the watcher over them, for thou art witness over all. Al-Baizawi (A. H. 685,) in his commentary on Surah IV 169, says: "Say not there are three, that is, Do not say there are three Gods," namely Allah and Al-masih and Maryam, or "Do not say God is three," meaning there are three essences—*Ab* (father), *Ibn* (Son), and *Ruhu'l-Quds* (Holy Spirit), and interpreting it thus: *Ab,* the *zat* or essence; *Ibn,* the *Ilm* or knowledge; and *Ruhu'l-Quds,* the *Hayat* or life of God.

The Second Coming of Jesus

The Koran has no definite teaching on the subject, but the traditions have. (See *Mishkatu'l Masabih,* book XXIII ch. VI) Abu Hurairah relates that the prophet said, "I swear by God, it is near, when Jesus son of Mary will descend from the heavens upon your people, a just king, and he will break the cross, and will kill the swine, and will remove the poll-tax from the unenfranchised; and there will be great wealth in his time, so that nobody will accept it; and in that time, one prostration in prayer will be better than the whole world and everything in it." Abu Hurairah again relates that the prophet said, "I swear by God, Jesus son of Mary will come down, a just king, he will kill the swine, break the cross and remove the poll-tax from the enfranchised; and camels will not be rode in his time on account of the immensity of wealth, and man's being in want of nothing; and verily enmity and hatred and malice will go from man, and verily Jesus will call people to wealth, and nobody will take it." Jabir relates that the prophet said "a section of my people will always fight for the true religion, and will be victorious, unto the resurrection. Then Jesus son of Mary

will come down; and the prince of my people will say to him, 'Come in front, and say prayers for us,' and He will say unto them, 'I shall not act as Imam, because some of you are princes over others.' 'And Jesus will say this from respect to my people.' " Abdullah ibn Amr relates that the prophet said: Jesus will come down to the earth and will marry and will have children, and will stay on the earth forty-five years and then die, and be buried in my place of burial; and Jesus and I shall rise from one place, between Abu Bakr and Umar.

Q. Was any of the prophets a Christian?

A. No! Not one of them was a Christian but all were true Moslems. In the Koran the word is used for doing homage to God. Islam is said to be the religion of all the prophets from the time of Abraham, and Ishmael, and appears from the following verses (Surah III 78-79) Say: "We believe in God and in what hath been sent down to Abraham, and Ishmael and Isaac, and Jacob and the tribe, and in what was given to Moses and Jesus and the prophets from their Lord. We make no difference between them, and to Him are we resigned, i. e., Moslems. Whoso desireth any other religion than Islam, that religion shall never be accepted of Him, and in the next world he shall be lost." There are three words used by Mohammedan writers for religion, namely, *Din, Millah* and *Mazhab;* and in the *Ketabu't Ta'rifat,* the difference implied in these words is said to be as follows: *Din,* as it stands in its relation to God, e. g., *Dinu'l lah,* the Religion of God; *Millah* as it stands in relation to a prophet or law giver, e. g., *Millatu' Ibrahim,* the Religion of Abraham; and *Mazhab* as it stands in relation to the divines of Islam, e. g., *Mazhab Hanafi,* the Religion or religious teaching of Abu Hanifah. The expression *Din,* however, is of general application (religion). Those who profess the Religion of Islam are called Musalmans, Moslems, or Mu'mins. Ahlu'l Ketab, "The people of the Book," is used for Mohammedans, Jews and Christians.

What Abraham Said

"Lord make this a territory of security, and bounteously bestow fruits on its inhabitants, such of them as believe in God and the Last Day"; and God answered, And whoever believeth not, I will bestow on him little, afterwards I will drive him to the punishment of hell fire; an ill journey shall it be! And when Abraham and Ishmael raised the foundations of the house, saying, Lord, accept it from us, for Thou art he who heareth and knoweth; Lord, make us also resigned (i. e. Moslems) unto thee, and of our posterity a people resigned unto thee, and show us our holy ceremonies, and be returned unto us, for thou art easy to be reconciled, and merciful; Lord send them likewise an apostle from among them, who may declare thy signs unto them, and teach them the book of the Koran and wisdom, and may purify them; for thou art mighty and wise. Who will be averse to the religion of Abraham, but he whose mind is infatuated? Surely we have chosen him in this world, and in that which is to come he shall be one of the righteous. When the Lord said unto him, Resign thyself unto me, he answered, I have resigned myself unto the Lord of all creatures. And Abraham bequeathed their religion to his children, and Jacob did the same, saying, "My children, verily God hath chosen this religion for you therefore die not, unless ye also are resigned, i. e., (Moslem). Were ye present when Jacob was at the point of death? When he said to his sons, Whom will ye worship after me? They answered, we will worship thy God and the God of thy fathers Abraham, and Ishmael, and Isaac, one God, and to him will be resigned. Will he say, Truly Abraham and Ishmael and Isaac, and Jacob and the Tribes were Jews or Christians? Say, are ye wiser of God? And who is more unjust than he who hideth the testimony which he hath received from God?

How Wonderful Is Jesus

"How wonderful is Jesus amongst the Christians who say that his father is God and that the Son of God is likewise a god! They worshipped him thus, and asserted afterwards something more wonderful by saying that he was crucified. Would to me that I knew where his father was at the hour of his crucifixion. What! Had he left his son as a redemption to the cruelty of his enemies? Had they (the Jews) pleased or vexed him by so doing?

"How wonderful is Jesus amongst the Christians and to what they have ascribed him!

"They delivered him to the Jews and afterwards said they crucified him. If their statement be true, to what have they then ascribed him? If he were pleased with their persecution, praise them and love them for they have persecuted him.

"If he were aggrieved by their doings, abandon him and worship, for they have overcome Him. Shamsodien bin Assanie Al-Hanafie says: Oh worshippers of Messiah (Christians) we have a question which we want you to answer: If a God were dead, who will then supply them with their daily bread and look after the world and its inhabitants? Did he return to life as a God at his wish or was he restored to life by one besides him? Was Messiah satisfied to be crucified and to remain in the tomb or was it for the satisfaction of his father? Or was it against his will, in which case the slave was more powerful than the God who could prevent the action of his slave. He who understands what was said here by us, may answer or repent for what he has betied.

"Ibno Zarook says that the church of Hamaama at Jerusalem was built by Queen Helena, mother of King Constantine the Great. On visiting that place, she found the two pieces of timber on which Messiah, according to the belief of the Christians, was crucified. She also found a third one. Consequently the Christians assert that three

persons when crucified on them were instantly returned to life after their death. The Queen on witnessing this, ordered gold coverings to be made for the three pieces of timber and the day to be proclaimed as a public holiday, viz: Good Friday. This event occurred three hundred and twenty-eight years after the birth of Christ. Such is the general belief of Christians in connection with the crucifixion. According to Mohammedan religion Jesus son of Mary was indeed both prophet and apostle, being one of the five apostles highly regarded by God. In Surah LXI Battle Array verse VI God says, And remember when Jesus son of Mary said, "O children of Israel! of a truth I am God's apostle to you, to confirm the law which was given before me, and to announce an apostle that shall come after me whose name shall be Ahmad." Mukaatil says, The period between Jesus and Mohammed is six hundred years. Kalbie says five hundred years. This was the period of intermission to both the Christians and Jews as no prophet was sent to them since then.

"The laws of the prophet were before Mohammed annulled by the death of one and the succession of the other who was sent either with a law or revelation to confirm the law which was before him. This is not the case with our prophet; for his (Mohammed) laws shall never be abrogated, but shall remain until a little before the day of resurrection."

No further comment is necessary as the text of the two catechisms current at the Cape are an index to the character and activity of Islam in South Africa.

Capetown. S. M. ZWEMER.

BAGHDAD TODAY

Baghdad is a Moslem city. Of its two hundred and fifty thousand inhabitants over three fourths are Moslems; and were it not for a large Jewish population the city would, to all intents and purposes, be made up only of those who are the followers of Mohammed, for the Christian element is rather small. A mere casual observation impresses one that this is indeed a city of religious life. On the sky-line loom the beautiful tiled domes and minarets of many mosques. On the streets are any number of green-turbaned Seyyids, descendants of the Prophet, and white-turbaned Ulemas and mullahs and sheikhs. From the minarets, five times a day, in loud sonorous voices, the creed of Islam—"There is no god but Allah and Mohammed is the prophet of Allah"—is recited, accompanied with the call to prayer.

That Baghdad should be a Moslem city today is precisely what we might expect from her past history. The Arab hordes that rushed to the conquest of the world in the name of Mohammed, first attacked and conquered Mesopotamia. Before Syria and Egypt were made to submit to the Mohammedan religion, these desert men—starving Bedouins—under the terrible Khalid, rushed like beasts of prey on the rich province of Iraq. Not only did they conquer and loot, but they also forced the people to accept Islam.

Then Baghdad itself was once the seat of the Caliphate, where the successors of the Prophet ruled and lived. In fact, the city was originally founded, under the Abbasides, to be the seat of a vast Moslem empire. The whole Moslem world from the pillars of Hercules

to the coral strands of India was once swayed and held together by the Caliphs who lived in the palaces of the "round city" which they had built on the banks of the Tigris. And it is a well-known fact that Baghdad was then one of the finest cities in the world. Here Harun el-Rashid and his successors not only ruled in princely state, recalling the golden days of the Babylonians and the Assyrians, but here, too, they fostered Arab culture and learning. High schools and universities and libraries grew up beside the swiftly flowing Tigris. Hundreds of camels, it is said, used to file into Baghdad laden with no other freight than volumes of Greek, Hebrew, Syriac and Persian literature for the scholars of the city.

Moreover, it was in Baghdad that the Moslem religion became definitely fixed. In every new religion faith is first established, and afterward theology is developed. So it was with Christianity; so it was with Mohammedanism. Islam's faith arose in Arabia, but its theology was fashioned largely in Baghdad. "Islam emerged from the desert, and her theology was developed in the centers of population," and Baghdad was the one great center where most of this happened. The greatest commentator of the Koran lived and died in Baghdad, and his tomb is still visited today by thousands of pilgrims from all parts of the Moslem world. There were four great masters of Moslem theology and jurisprudence, creating four schools or types of thought that have persisted until today. Two of these lived and died in Baghdad, and a third one visited the city more than once in order that he might teach his doctrines. It was thus in the city of Baghdad that Moslem law and the religion of Islam became fixed and final for all the centuries that followed. This was done in the second century of the Hejira, so that by the middle of the following century the law of Islam and the interpretation of the Koran had become final—so definitely fixed that no one

has a right to form opinions of his own or explain the original sources.

The prestige and place of eminence which Baghdad once enjoyed in the history of Mohammedanism she has not altogether lost. The great rôle which her masters played has left its impress upon the city. Islam remains deeply rooted. Many of the inhabitants are still fanatics in their religious beliefs. The shrines which hold the bones of her great saints and former leaders are highly revered, and are the objects of many pilgrimages. During the month of Ramadan, especially at a time when a lecture or sermon was given, one may see the mosques and courts crowded with worshippers. Nearly all the great mosques have schools. These schools are now, however, giving place to the government schools, which in reality are Moslem schools, since the Koran is daily taught in them and Friday is observed as a holiday. Thus the rising generation, including women, will grow up with a fairly good knowledge of the Koran.

One-third of the Moslems of Baghdad are Shiahs. The Shiahs are an heretical offshoot, the followers of Ali. They are more mystical, more intolerant, more fanatic and more ignorant than the Sunnis, the Orthodox Moslems. Little had I realized their strength and unity until I saw the Muharram processions, the sights and sounds of which are never to be forgotten. The Shiahs have four holy cities in Iraq, to which a hundred thousand pilgrims come yearly. One of these is Kadhamein —a suburb of Baghdad. In Kadhamein is the burial place of two of the descendants of Ali, the seventh and the ninth imams. Over these tombs is erected one of the finest mosques in the world. This great mosque is like a pearl in a sordid setting. In the midst of squalor and ugliness and wretchedness and poverty there stands forth one of the finest buildings in the world. The two domes and the four minarets are covered with beaten gold. The great gateway leading into the court and the

greater portion of the mosque are beautifully tiled, a riot of pink and turquoise blue, together with carved woodwork, mirrow decorations, marble stalactites and pearl mosaics.

No one who is not a Moslem would dare to cross the threshold of this mosque, not even enter the court, lest he be at the mercy of an angry mob. As you approach this sacred shrine the people stare at you, and when you step up to the gateway a warning is sounded, and woe unto him who does not heed. So fanatical are the inhabitants of this suburb of Baghdad that they consider everything a non-Moslem touches defiled. On one of my visits we asked for tea in three or four coffee houses and were blankly and rudely refused each time. Should we have been served, we would have defiled the glasses out of which we drank, and the shopkeeper would have been obliged to break them .

Notwithstanding all that Baghdad once was to Moslems, and all that it is still today, a new and terrible day is approaching. Islam as a religion in this city is breaking up. The impact of Western ideas is so strong that one cannot measure the result thereof. For a long time, until the close of the Great War, Baghdad was an isolated city. Now she lies on the cross-roads of the world; and the thought currents and the transforming ideas that moved the western world find lodgment here in the hearts and minds of men. Such a hunger for the scientific thought of the West I have found nowhere else. Beirut is tame to Baghdad in this respect. In the latter city Scientific Clubs are formed. Men and even women go to night schools in order that they may learn about this. They are willing to undergo discomforts in order to learn.

But the Baghdadi left to his own guidance is strangely drawn to the materialistic philosophy of the eighteenth century, which we in the West no longer study seriously, but merely as a matter of history. It is the eastward

tidal wave of European skepticism that has struck Baghdad. A contemptuous agnosticism is prevalent among the effendi class. All sorts of books in Arabic and English are available in this city. Baghdad has a book store that is an amazement to all visitors. I went with some American tourists to Babylon and, looking at the ruins of the Hanging Gardens, one of the seven wonders of the Ancient World, they coldly remarked, "So these are one of the seven wonders." I took them to the Government Bookshop in the Serai and opening their eyes they exclaimed with one accord, "Wonderful! Wonderful!"

The upshot of the whole matter is that these young Moslems get a perverted view of life and of religion, and are not ashamed either to tell you that they have lost faith in Islam. And the pity and the tragedy is that they are not saved and won to the Christian religion, or even to the religious life as such.

Now and then, however, there is a young man who has a real spirit of inquiry, and who in his search finds the truth in the Christian religion. These cases, as one would naturally expect, are rare, but they are very significant, and throw light on a tendency that is very hopeful. These young men make a comparative study of religions, and are broad-minded enough to read the Christian literature.

Two very interesting cases have recently come to my notice. The one is of a young man whom I have not seen nor met, but whose career and family history and life-struggles I had the privilege of investigating. This young man of keen intellect and fine personality and literary gifts left Baghdad for another city, where he had better educational advantages and where he could follow out his inclinations to become a Christian. "He declared himself desirous of learning Christianity and to be rid of all the foolishness of Islam."

More marvelous still is the other case. A young man

who has the honored title and position of sheikh, and who, by the way, is also a Shiah, called upon me lately to discuss Christianity with him. I saw that he was well read and a student of philosophy and religion. On his second visit, for he is coming weekly as an inquirer, he brought with him a bundle of papers containing signed articles which he had written. He frankly tells me that he has lost all faith and respect for the religion in which he was brought up. He made a study of philosophy to find the truth, and then also made a comparative study of religions, studying Buddhism, Hinduism, Judaism, Christianity, and, of course, his own religion, Mohammedanism; and as a result of this study he has found the living principle of religion in Christianity, which, as he says, "is a religion that makes a man free, and is the highest in its ideals and the purest in its Founder."

Baghdad, Iraq. CALVIN K. STAUDT.

OPENING A MOSLEM HOSPITAL IN CHINA

Few people realize that Kansu, though it is neither the largest nor most populous province among the eighteen of China proper, is as large as Persia, and has a population of over ten millions. Even those interested in missions seldom seem to know that Kansu is the most Moslem province in China. And a still fewer number, even of people alive to the needs of Moslems, are aware that their great center in Kansu is Hochow, a city seventy miles to the southwest of the provincial capital at Lanchow. It may be described as their *Cairo,* the seat of Chinese Moslem learning; as their *Constantinople,* the seat of their main political authority; and almost their Mecca, where saints' tombs, large and beautiful, abound, and are venerated.

Inside the walls of Hochow city, the Christian and Missionary Alliance have carried on a general work, principally among Chinese and Tibetans, for some years. But the Moslem suburb larger and busier than the city itself, had no witness to Christ. It was visited by the Borden Memorial Hospital workers a number of times, and at length a piece of land in a good situation was acquired. From time to time gifts were received from various friends for building, and so a little branch hospital, with accommodations for forty patients, and outpatient and operating departments and a separate courtyard for women, and one for a resident doctor, has gradually been put up. The building was finished in October, 1921, though equipment is still lacking. Mrs. King and I rode over to Hochow to start the medical work there. We had a splendid time. The Moslems were friendly, and welcomed us, and patients were numerous. We did a number of operations, and these

fascinated and attracted the people. Tracts and books in Arabic as well as Chinese were available, and we were glad to find that these were welcome, and that even unvowelled Arabic books could be read by a few with fluency. The great majority of the Moslems, however, can read no Chinese, and only spell out a little Arabic and make no sense of it. This is still more the case with the two great unique groups of Moslems which flank the Hochow valley on each side—viz., the Tartar Moslems of the Dong Hsieing district, numbering perhaps 200,000, and the Turki-Moslems or Salars, numbering, say 40,000. But these peoples have a language of their own, into which the Bible has not been translated, but by means of which they could be reached. Here is a task for someone, who will translate or adapt to their use books and specially the Scriptures.

We wonder, and continue in a little daily prayer meeting to bring before the Lord each noon the need of special workers for these Moslems. Perhaps some of you would like to join with us each day, at noon, for a few minutes, in bringing this need before the Lord of the harvest.

But I am leaving unfinished the description of Hochow too long a time. Hochow is one of the most beautiful of Kansu cities, and lies in a rich and fertile valley, whose streams come down from the Tibetan mountains, clearly visible, and apparently at hand. Their jagged pinnacles, so proudly dominating the scene, thrill my heart every time I lift my eyes upon them. The Moslems who first reached China chose well when they decided to settle in Hochow!

We spent a fortnight of busy days in the little Hochow hospital, spending part of each evening with the Rev. and Mrs. Snyder of the Christian Missionary Alliance in the city, whose kindness must not pass unnoticed. They have done much for us. Then the calls of the main work in Lanchow, where our two Chinese doctors had been carrying on alone, had to be responded to, and we regret-

fully retraced our steps to the capital. The hospital at Hochow had to be left closed, with only a young Christian nurse boy to act as caretaker, and do the daily dressings of our operation cases. We hope every few months to go there, and spend a few weeks in work for the Moslems. It would be better, of course, to begin constant work at once, but with our small staff this is simply impossible. And perhaps too the occasional visit will be the more appreciated.

> "But when they seldom come, they wished for some,
> And nothing pleaseth but rare accidents!"

Even if a suitable worker (not necessarily with medical training, but with *love for the Moslems*) came today, it would probably be eighteen months before he (or she) could undertake charge at Hochow. All these people, almost utter darkness—just think! How long are they to be left without a witness to Jesus the Christ of God?

Lanchow, Kansu. GEORGE E. KING.

MEDICAL EVANGELISM IN CAIRO

There is not much need to spend long time enlarging on the magnitude and importance of the opportunities for evangelism presented in our hospitals and dispensaries.

The average Egyptian estimates the value of services by their cost—most of us charge for our medical services —and many of our patients come to us because our treatment costs less than that of other doctors, but there are many others who come because they realize more or less clearly that our service is not merely professionally efficient, but is enriched and enhanced by the characters and religious motives of the missionaries and Egyptian staffs. We may expect the number of the latter class to increase as satisfied patients continue to go back to their homes and recommend us.

This leads one to reiterate the statement that one of the fundamental essentials in hospital evangelism is the steady, daily, never-ending, close attention to each detail of service to the sick; their welcome on admission; their clothing and feeding; medical and nursing attention day and night, which taxes the powers of Egyptian as well as foreign staff. Without this practical, easily-understandable living of the spirit of Christlike service our words have little chance of bringing forth fruit. Therefore, the most careful selection and training of staff is necessary—one weak member in the team weakens the corporate witness very considerably. Here I think our educationists can help by setting forth a high standard of Christian service to their pupils and by using such books as the biographies of Florence Nightingale, Pennell of the Afghan Frontier, etc., to definitely set before them the

ideal of nursing as a form of honorable service to God and country.

Involved in the improvement of our personnel is a rise in scale of salaries. At Old Cairo we are giving our head men-nurses higher salaries than our junior catechists, so that all may realize that we consider a faithful dresser as doing a high form of Christian service.

In daily prayers and Bible reading very special efforts must be made to foster the spiritual development of our Egyptian staffs. Nursing and medical lectures too are very important in raising efficiency and setting a high ideal of service and attainment constantly before the staff.

In our out-patient addresses at Old Cairo we do not attempt a connected series, but simply aim at presenting some aspect of Christ's character and life in an understandable and acceptable form, but at the country dispensaries, where the patients return for several treatments, we can give short courses of connected teachings.

In the in-patient wards and hookworm shelters we give a series of twenty-eight or thirty lessons, covering fourteen or fifteen days, in which all the main events of our Lord's life and teaching are covered as well as a few of the outstanding lessons from the lives of the patriarchs. Thus each patient hears a fairly full Gospel and no attempt is made to preach the whole of the Gospel in twenty minutes.

In one week in Old Cairo compound there are given 258 addresses. On the men's side 8 lantern addresses, 4 out-patient addresses, 160 other ward addresses, 6 workers' prayers, and on the women's side 4 out-patient addresses with subsidiary group instruction, 70 ward teachings and 6 workers' prayers. About 30 people share this teaching made up as follows: 3 doctors, 3 sisters, 3 English women evangelists, 4 Bible women, 2 female nurses, 8 catechists, senior and junior, 5 male nurses and 2 servants and 3 other church members. What training is necessary for these teachers? A minimum must include

a knowledge of the prejudices, modes of thought, and religious terminology of our Moslem brethren.

All our catechists have had special courses of instruction in Islamics as well as in Christian preaching, and we continue to give them lectures one full morning a week in order to insure their continuance in study and self-nourishment.

The Baby Welfare Center has proved its value as an evangelistic agency among the mothers of old Cairo; and they have doubtless assimilated much more of the Gospel than they realize.

We are fortunate in Old Cairo in having two men, Dr. F. Harpur and Sir William Willcocks, spending their time largely in informal chats by the patient's bedsides or in the hookworm compound. Also in having a free supply of colloquial gospels which the patients both Christian and Moslem read with avidity. Many of us have been greatly impressed by this. We try to get patients, of whom ten per cent are literate, to form the reading habit while in hospital, and before they are discharged endeavor to sell them portions of Scripture, so that they can carry the message in written form to their homes. We were given a number of copies of "Joseph" and "The King of Love" which have proved very attractive partly because of the beautiful colored illustrations. We give a copy of one of these to selected patients on their departure.

On visiting days our catechists make the friends of the patients welcome and use the opportunity for selling portions of Scripture. In the wards colored pictures illustrating the daily teachings continue to prove their value. The lantern also is greatly appreciated and the picture stories are remembered many years.

There is much opposition still to the colloquial Scriptures among Christian workers, largely because of the fear of Moslem attacks on the veracity of our book. This will die as the facts of experience are faced.

We find our regular lantern lectures and free literature to hookworm and bilharziasis patients on the causation, treatment and prevention of their diseases to be of great value in combating their ideas on fatalism and on causation of disease. We thus join issue against the common belief that hookworm anæmia is caused by a fright; bilharziasis by a cold or dampness; and all sorts of diseases by the evil eye, by *ginn,* or by God Himself.

I think we ought to be always on the alert to introduce correct notions of causation and prevention of disease not merely from the public health point of view, but from that of an understanding of God's character and what He expects in the way of self help and knowledge of His laws for the health of the body and peace of the mind.

Winter itineration dispensaries are an important method of follow-up work and give plenty of opportunities of renewing old friendships and making new ones. Our catechists visit in the villages nearly the whole year round following up the patients who have gone from hospital. The natural result should be the settling of catechists to live in the villages and possibly the opening of dispensaries two or three days a week here and there. We hope to develop on these lines in the Giza Province.

In Menoufiya we have five medical centres and we find they provide far more opportunities for evangelism than we can adequately meet. The prime need is for Egyptian Christians who are trained in Islamics and brave enough in the faith to give themselves to this difficult home mission work.

Recently we have instituted a simple card record system of hospital patients showing the *markaz,* patient's village, patient's name, and brief notes such as whether literate or not, interested or not, bought gospel, etc. As our hospital catechists go out to the villages two by two they take with them the cards belonging to the particular village they will visit, and look up old patients and seek to strengthen friendships formed in hospital.

Old Cairo Hospital. J. E. BATEMAN.

MODERN TYPES OF MOSLEM THOUGHT

In almost every section of the so-called Moslem world we find a general consensus of opinion that the old-fashioned Islam of the orthodox Sunni type is rapidly giving place to a new Islam, imbued with the spirit of the west, drawing on Europe for its standards of criticism and evaluations of life, but, more often than not, vitally concerned about its own continued existence and independence. It is, also, commonly accepted that the causes which have contributed towards this remarkable transformation may be traced not only to the work of Christian missions, with their hospitals, schools, magazines and meetings, but also to the influence of the newspaper and the weekly or monthly periodical, on the one hand, and to the effect of a modern education in government schools, on the other. The newspaper takes for granted the current terminology of European thought, with its present stress on such words as progress, enlightenment, liberty, service and self-determination, while the curriculum of the schools is founded on the unquestionable truth of modern science and history. So much is clear. The problem arises when we endeavor to define the precise nature of the mental transformation which is taking place around us, or to pry into the recesses of the Moslem mind and to photograph what we find there. The purpose of this article is to make a small contribution toward this investigation and to describe certain divergent tendencies in thought and outlook encountered today among educated Moslems in the city of Cairo.

First of all, we must recognize the existence of a large section representing the real, orthodox, Sunni viewpoint, whose faith is pinned on the full inspiration and eternal

truth of the Koran as the word of God, and which not only accepts the validity of the five pillars of the faith, but actually observes them in practice. This type is, almost without exception, irreconcilably antagonistic to everything modern, everything foreign, everything western. It is made up, in Cairo today, of the old people, those, like the Sheikhs, for whom Islam provides a livelihood, the poor, especially the Berberines, and many of the students of fellahin origin. It represents a type which is steadily diminishing numerically but is still powerful and significant.

The next class comprises the growing number of men (and women) who realize that to close the door to modern thought would be to exclude Egypt, as a nation, from the place to which it aspires in the circle of European politics. But while bowing before the inevitable and adopting modern ideas and practices, Moslems of this kind do not admit that they are in any way impairing the validity of the Koran as the perfect, unchangeable revelation of God. Their contention is that if only you read the Koran aright you will find in it the germs of all progressive movements. Take monogamy for example. It is argued that Mohammed really taught it, for he only allowed polygamy to the man who could deal fairly with more than one wife, and, as this is in practice impossible, he was actually enjoining monogamy! Or again we might cite a story, which illustrates an extreme form of such Koranic interpretation. It is said that a mufti of the Azhar, who accepted the historicity of the Crucifixion, explained the verse in the Koran which reads "They did not slay him or crucify him, but one was made like unto him" by the observation that what the prophet meant was that the Jews imagined that by crucifying Christ they would put a stop to the movement which he had originated, and that as this movement grew rather than diminished by reason of the crucifixion it might truly be said that the Jews did not crucify him! By such devices as

these the orthodox doctrine of inspiration is supposed to be upheld, while, at the same time, room is made for admission of modern thought. As might be expected, this class, also, is faithful in its observances of the prescribed rules regarding prayer and fasting.

The third group we would mention is really an outgrowth from the second. It includes all those who would not only reinterpret the Koran in the light of modern ethical conceptions, but would also give a spiritual and mystical interpretation to all Islamic religious literature. Not seldom, this is the sign of a sincere groping after spiritual truth on the part of men who draw deeply from the mystical writings of such men as Al-Ghazzali. Generally these men have been deeply affected by Christian influences, so that we often find Christian conceptions grafted on to the stem of Islam, without the exotic nature of the graft being recognized. Sometimes men of this type apply the same method of mystical interpretation to the religious ordinances of Islam, and refuse to be bound to a literal interpretation of the regulations about praying and fasting. This group is small but spiritually significant.

The fourth group which we have to consider marks the first definitely critical attitude towards the Koran. It would discriminate within the pages of the sacred book between what is eternal and what is temporary, between the unchanging principles of moral and spiritual truth which apply to every age and every people, and those details of conduct, which Mohammed laid down for the direction of his followers, but whose validity no longer obtains under the changed conditions of the twentieth century. Such a principle of discrimination permits of the jettisoning of all that is now considered antiquated or inconvenient vis-a-vis the west, and allows the free adoption of modern standards, without its holders ceasing to claim that they are true Moslems. In Turkey this party has given practical expression to its views in the movement

for the separation of Islam as a religion from Islam as a political system, or, as we should say, for the separation of Church from State. It is not surprising that Moslems of the al-Azhar type regard such men and their movements with the deepest suspicion. Nevertheless, despite their modern views, these men are often not less bitterly opposed to definitely Christian teaching than the Azharites themselves. Some even carry on missionary propaganda amongst Christians, as is typified in England by the activities of the Ahmadiya Movement at Woking and Southfields. Sometimes, but not always, this class is lax in its observances of the five pillars of the faith.

The next group resembles the last in distinguishing within the Koran between the eternal principles of religion and the political, social and legal regulations of Arabia of the seventh century but differs from it in its recognition that most, if not all, of what is good and progressive in European thought today originates from the teaching of Jesus Christ. They take up, in consequence, an entirely different attitude toward the Law and the Gospel. They put forward the claim that the true Islam was the religion of Abraham, and that it is based not less on the sacred books of Judaism and Christianity than on the Koran itself. This position is maintained by carefully ignoring all doctrinal elements in the Old Testament and the New, and by emphasizing only the ethical teaching found in them. If difficulties arise, they are met in certain cases by the old theory of the corruption of the Scriptures, but there are many today who have abandoned this theory and are prepared to concede that the books we have are the genuine Law and *Injil*. Though characterized by vague and undefined thought, this viewpoint is often accompanied by real sincerity of spirit, and a genuine desire to know and serve God. It believes in the spiritual value of prayer and fasting, but does not feel constrained always to observe their Islamic forms.

One stage further forward and we come to that body

of nominal Moslems, by no means insignificant in numbers if we may believe some missionaries, which by reading the Gospel has secretly reached the conclusion that the hope of the future lies in the teaching of Jesus Christ, but would not openly acknowledge the truth of His claims. How numerous is this body in Cairo it would be difficult to say. We are assured that it is steadily increasing.

There remains for our consideration yet another very large class of educated Moslems, whose faith in the Koran has been finally shaken, but for whom the reaction has not taken a religious course. Perceiving that Islamic ideas and practices must inevitably give place to European standards of thought and conduct, they have concluded that religion is no longer a vital and necessary element in modern society, and, if tolerated, may be left as a sop to the uneducated poor. They are often quite ignorant themselves of what the Koran really teaches. They are endeavoring to build up a social structure in which religion, as such, does not figure, and in their personal life the majority adopt as their maxim the principle that the only thing worth while is pleasure. To many of them, and especially, to our shame be it said, to those who have received their education in Europe, Christianity stands for something western, something foreign, and they oppose it bitterly. They are intransigeant in the support of Islam, not as a religion, but as a social system as a bulwark of the East against the West. As for Moslem prayers, and fasting, they care for none of these.

These, then, represent the outstanding types of thought current among educated Moslems in Cairo today. Not that they stand out in bold outline as we have depicted them, for many Moslems are scarcely conscious of the intellectual position they have reached, and the divisions themselves shade off into one another with remarkable variety, but, at least, we may say that it is no longer true to speak only of the old Islam and the new, as if these stood for two distinct types, but rather it behooves us to

remember that Islam now comprehends a variety of viewpoints, and we must readjust our literary and evangelistic approach accordingly.

At the present time, when liberty of thought on religious problems is becoming as established a fact among the educated classes in Moslem countries as freedom of discussion on political questions, it is not surprising that the divergent interpretations of the meaning of Islam which we have noted above should involve their protagonists from time to time in a clash of journalistic arms. Quite recently our attention was called to a very illuminating controversy which took a leading place in the Turkish press as to the significance of Christmas Day. Three of the groups which we enumerated, namely what we may call the conservative orthodox, the mystical, and the modern orthodox, found representatives in the discussion which ensued. Interesting as the controversy was in itself, it was still more informative as revealing the very distinct cleavage which separates the different schools of Moslem thought today.

The purpose of the present article, however, is not to establish the analysis we have given of the various types of Moslem viewpoint, by the presentation of proofs drawn from such evidences of the clash of ideas in the modern Islamic journal, nor yet to trace the influences which are tending, slowly but inevitably, to draw men from the first group through the second and the third to the sixth and the seventh, i. e., to the acceptance of the Christian faith or to the adoption of a materialistic philosophy; our object is rather to make certain suggestions as to the ways in which we believe we must develop or supplement our presentation of the Christian message, if it is to be adapted to the special needs of the student world. What we are about to say applies more particularly to the production of Christian literature for Moslems, but it also has its bearing we believe on the form of our evangelistic meetings and addresses.

In order, then, that we may be the better able to appreciate the new directions along which we must develop our literary work, it will be worth while making a rough review of the existing types of Christian literature for educated Moslems, with special reference to the wide differences of belief which we have found to exist within the fold of Islam. And while no claim is made that the review is final we believe that, based as it is on careful study of the productions of the Beirut Press, the Nile Mission Press and the Church Missionary Society, it will at least serve to reveal serious gaps in our existing stocks, and to suggest the lines of further extension.

Nearly all the books or booklets for Sheikhs or effendees appear to us to fall into one or other of two classes. Either they aim at establishing the truth of Christianity by arguments drawn from Islamic literature in general or from the Koran in particular, or they seek to prove some special aspect of Christian doctrine on metaphysical, historical or ethical grounds. Of the books comprised in the former group, some are in different degrees critical of Islam, as, for instance, the "Balance of Truth," the "Apology of Al-Kindi," "Sweet First Fruits" and the "Proof of the Right Way," while others are designed chiefly to show that the Koran itself supports the truth of the Gospel, and of these we might instance "Koranic Teachings about the Scriptures," "Koranic Discussions," "Christ in the Koran," "Essay on Islam," "Proof of the Koran and *Ingil* to Jesus Christ," "Al-Ghazzali and Christ," "The Light of Truth," a "New Proof of the Death of Christ" and "The Sound Proof of the Truth of the Gospel and the Law."

In the second group we would include the books which prove the inspiration and truth of the Gospel, e. g., "What Happened before the Hegira" and "Inspiration," those dealing with the incarnation, e. g., the "Truth of Jesus," those which treat of our Lord's divinity, e. g., the "Key of Mysteries" and "The Trinity" and those which pro-

pound the meaning of the crucifixion, e. g., the "Death of the Perfect Man" and the "Crucifixion."

Outside these two groups the number of books for Moslem readers scarcely exceeds a dozen. Three books may be described as definitely critical of Islam or of Islamic arguments these are "Banner of Banners," "The Enlightenment of the Understanding as to the Origins of Islam," and "Ingil Barnaba." Two take as their subject the life and writings of Al-Ghazzali, the renowned Moslem mystic, namely "Al-Ghazzali and His book," and "Al-Ghazzali, a Moslem Seeker After God." Two might be termed comparative, in that they disclose the differences between the two religions; these are "Roots and Branches" and "A Twice-Born Turk." A few are biographies, "Paul of Tarsus" and "The Lives of the Prophets." Two are novels, "From the Mouth of the Lions" and "Theodora." Three narrate the experiences of converts from Islam, "Ghulan Japper's Renunciation," "An Indian Pilgrimage" and "A Clever Prodigal." And, finally, there are a few which center round specific social problems.

These are practically the only existing Arabic books which a Christian missionary might wish to put into the hands of a Moslem reader. The majority of them, as we have seen, were written to establish the Christian faith either by proofs based on Islamic literature, especially the Koran, or on more general historical or scientific grounds. Valuable, as they are, nay indispensable as they are for the purpose for which they were written, they were admittedly not composed with the special needs in view of the different groups we have previously distinguished, and, while, therefore, they may answer incidentally or in their general course the particular questions raised by these several groups, they do not make the same appeal as books, whose one and only object is to deal with these questions. In other words we need, for certain purposes, a new emphasis, a re-arrangement of materials, a fresh objective. For instance considerable use might be

made of literature, designed to prove how impossible it is to reconcile the teaching of the Koran with the twentieth century standards of intellectual, ethical and social progress. The large body of students found in the second group mentioned above delude themselves into believing that such a reconciliation is possible. It is for us to make clear their error. Or, again, we should bring out the consequences to Islamic doctrine of the attempted discrimination within the Koran between the eternal principles of spiritual truth and temporary ordinances, which are now liable to modification or suppression. It is for us to point out how destructive this idea is of the orthodox doctrine of the inspiration of the Koran, and how it militates against the claim of Islam to be the final religion. Or, thirdly, we might give a new presentation to those whose ideal is an eclectic religion, taken from Judaism, Christianity and Islam, of the differences between the three faiths in doctrine and in ethics, and show how mutually incompatable they are in their claims.

We may notice, at this point, the very interesting fact that the multiplicity of viewpoints found within Islam today is primarily due to a confusion of thought, to a failure to get to the bottom of two or more inconsistent lines of thought, whatever they may be, which Moslems are vainly seeking to combine. Another contributory cause is ignorance, or, in some cases, misrepresentation. We might mention the widespread ignorance of Moslems as to their own religion. They are often quite ignorant of the actual facts of the life of Mohammed; they are only partially acquainted with the teaching of the Koran; their ideas about the course of Moslem history are, not infrequently, vague or erroneous. Secondly, they have, generally speaking, very indefinite ideas as to what Christianity stands for—not that many of them have never read one of the Gospels or the New Testament—but they have failed entirely to understand its deeper meanings. Spiritual things are spiritually discerned. An indirect con-

firmation of this fact may be found in the inability often encountered among converts from Islam to grasp, even after baptism, the more spiritual lessons of our faith.

But we are faced not only with ignorance, but also with a deliberate policy of misrepresentation. On the one hand, Mohammed is represented as the ideal character, and Islam as the most progressive of religions, and, on the other, aspersions are cast on our Lord's life, His divinity is travestied, and His teaching distorted.

The path before us, then, is plain. It is our duty to remove the barrier of ignorance and prejudice, to dispel the clouds of misrepresentation, and to bring the light of clear thinking into the places, where vagueness and uncertainty prevail. We need, first of all, a clear historical statement of what Islam really is. The life of Mohammed should be written up (without comment) from the original sources. The teaching of the Koran should be reproduced with special reference to present-day moral and social problems. There is need for a straightforward historically accurate account of the spread of Islam, its influence on civilization, and its social results. All this should be done in a purely scientific way, in a non-controversial spirit, allowing the facts to speak for themselves. Otherwise such writings, whose distribution, in any case, will be difficult enough, will never be read at all. In like manner, we stand in need of a simple presentation of Christianity in its doctrinal, moral, and social aspects, composed in a form that will be intelligible and attractive to the Moslem reader. Only those who are constantly in touch with Moslem students realize how easy it is for them to misunderstand the Christian message.

In addition, however, to the requirements of the three groups referred to in this article, and to a simple statement of what Islam and Christianity really mean, there is, we believe, need for special literature for two other groups, namely, the mystics and the materialists. At present practically nothing exists for men of these types. For

the former it should be possible both to prove that the soul-hunger which Moslem books of mysticism reveal can only be satisfied through personal knowledge of Jesus Christ, and also to make available selected translations from the writings of such Christian mystics as Raymund Lull, Brother Laurence and Thomas à Kempis. For the latter, it is required that we demonstrate the impossibility of finding a solution to our complex modern problems without a highly developed social consciousness, and that this, in turn, has in history no satisfactory foundation apart from the teaching and Spirit of the Lord Jesus Christ. We should, also, point out in what ways Christianity has a definite contribution to make to the solution of these problems.

Our analysis, then, of the divergent types of Moslem thought and our review of existing Arabic Christian literature have suggested certain lines of literary development which should help to meet the needs of the Moslem world today. But all that has been said regarding new literature applies with equal force to the form of addresses delivered at evangelistic meetings. Recent experience with a series of student meetings held bi-weekly in Cairo has revealed the existence in no small numbers of men of all the seven types enumerated in the first part of this article, and also how necessary it is, if we wish to make any impression, to adjust our message to their several viewpoints. Here, again, was found the same clash of ideas amongst the Moslems themselves, the same prevailing ignorance of Islam and Christianity, the same endeavor to combine what was inconsistent, the same willingness, be it noted, to listen to and to discuss any statement of the facts which was presented in a scientific way, free from the bitterness of controversy, all the elements in short which combine to present a unique opportunity for an intelligent, tactful and aggressive evangelism.

Cairo. S. A. MORRISON.

TWO CHINESE MOSLEM MAGAZINES

In recent years there have been several attempts to publish magazines in Chinese for Moslem readers, but most of them have been short-lived, some only reaching the first or second number and then ceasing. The two most recent efforts bloomed forth last year, at Tientsin and Shanghai respectively.

The magazine published at Tientsin is entitled the *Bright Virtue* monthly; I have the first number, but do not know if later numbers have appeared. The magazine is progressive and would be frowned on by more conservative Moslems. It contains an article declaring that the earth is round and not square or flat, as is taught by some older Chinese *A-hung,* (*Akhund* or *Maulawi*). Another article opposes plural wives, and among other things says "Moslems must follow the movements of the times; as the times change, religion must also change; moreover the law of a country is greater than the laws of a church; if the law of the country does not allow a man to have several wives, then he should discard the rule of his church and observe the law of the country." It is then added that Moslems in England and France are under monogamic regulations. This magazine states that a certain New York paper tells of great advance of Mohammedanism in America, and ends by saying that, judging from what is written, in a few years' time there should be no difficulty in having 15,000,000 converts to Islam in America!

The magazine published at Shanghai is called *Light of Islam;* it claims to be the organ of a newly-established "International Moslem Association," and is quite ambitious in character. It is written in Chinese, Japanese

and English, one of the two editors being a Japanese recently converted to Islam. Two numbers of this magazine have appeared, and a third is in the press; one old and conservative Chinese Haji shook his head over the first number as he told me it was too radical and would not be continued!

This magazine is illustrated by reproductions from two books written by Christian missionaries; it is progressive in outlook, lamenting the somnolent condition of Chinese Moslems, and hoping to stir up activity in the Far East, and to carry the campaign into Japan and Korea. The history of Mohammedanism is reviewed, and the present condition of Islam in this land. Affairs in Turkey and India are referred to, and there is the usual tendency to exaggerate the prosperity of Islam in foreign lands; it is stated that in Leningrad, in Russia, there has been built a great mosque of grand proportions, and "in London after the Great War, with the assistance of the British Government, a great church has been built which is known as the 'Woking Mosque.' A famous Moslem nobleman named Headley, together with 15,000 Moslems worship there at daytime and evenings. A magazine *The Islamic Review* is also published there." It is also said that a mosque is now being built in Berlin, with the favor and assistance of the German Government; and recently a great mosque was opened in Paris by the king of Morocco. These things are mentioned to show the general progress of Islam, and to show how decadent those in China are compared with the Faithful elsewhere.

With regard to Japan it is said that some two hundred years ago it was recorded in a certain book that "the Mohammedan Religion is of the same class as Roman Catholicism," and this is the only reference the writer had found in history; and since the renaissance in Japan there has been very little reference to Islam, and Moslems there have been very few. Formerly the greatest opponents of Islam have been the white races, but now

in all the leading capitals there are mosques, from which the Moslem world has great expectations. Japan as an important member of the yellow race must take her place in the general movement.

The magazine contains, in English, a declaration, and the general plans of the Association; there is also an address to "Our Fellow Moslems in India," the final sentence of which we will let speak for itself just as it is written:—"At any rate, as their fellow worshippers of Allah Akbar, we desire to express our devout hope that the Moslems will, from the back born of the Indian national movement, and with their strenous efforts and united force of all other religious adherents, will achieve the united force of all other religious adherents, will achieve the idealistic revolution of attaining the nation's object of retrieving India to Indians' India, Clasping all the while all other religious to an alliance, and further lead the movement of Pan-Islamism to the wider road of Pan-Turanism."

The Japanese editor of *The Light of Islam,* Mr. I. T. Sakuma, cordially welcomed the present writer to his home and sanctum for a friendly chat. He speaks English and Chinese, and is evidently a serious student, though also engaged in business. He is, I understood, a convert from Buddhism to Islam, and was received into the Faith last year, with his wife and a Korean couple. He told me that there are only himself and his wife Japanese Moslems here, and there are three or four more in Japan, and one or two in Egypt. Mr. Sakuma has visions of a propaganda movement in Japan, as well as a revival in China. He is disappointed with Chinese Moslem literature and says something better must be written, and also the Koran must be translated; hitherto only fragments of this have appeared in Chinese. If Mr. Sakuma is to be the apostle of Islam to Japan it is fortunate that he is a man of such a good spirit and liberal outlook.

Shanghai. ISAAC MASON.

THE NONCONFORMIST MOSLEMS OF ALBANIA*

The most desultory student of Balkan politics is aware that three religions co-exist in Albania, *viz.,* the Roman Catholic in the north, Mohammedan in the centre, and Greek Orthodox in the south. But not every one seems aware that the Mohammedans are further subdivided into orthodox Moslems (*Sunnis*), who inhabit central Albania, and *Shia* sectarians of the Bektashi religious order, who live chiefly in the south. Otherwise certain writers could scarcely have stigmatised last summer's insurrection as a crusade of Christians against Moslems: in point of fact, it was a rebellion of the liberal, progressive Catholic, Orthodox, and Bektashis combined against the hide-bound, reactionary *Sunnis* of Ahmed Zogu's party. In these circumstances English readers may find some interest in an account of the Bektashis which will at least try to explain this union of Christian and Moslem against Moslem.

Albania is now the most important sphere of Bektashi activities; but the order is of Asia Minor origin, its reputed founder being Hadji Bektash, a fourteenth century saint who is traditionally said to have consecrated the first Janissaries raised by Sultan Orkhan. This consecration, says the legend, is commemorated in the Janissary headdress, where the flap behind is intended to recall the saint's sleeve, which slipped back as he raised his hand to bless the new recruits. The legend is picturesque, but probably not to be taken too seriously, especially as nothing is really known of the saint except that he lies buried in a convent (*tekke*) called by his

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name near Kirshehr in the depths of Asia Minor, and frequented by Bektashis as the centre of their order. It is not even certain how far he is responsible for present Bektashi beliefs, which have been much influenced by the Hurufi order. The latter was founded by a Persian mystic named Fadlullah, whom one of Timur the Tartar's sons martyred about fifty years after the alleged date of Hadji Bektash's death. Soon after, Fadlullah's disciples introduced the Hurufi doctrines, with their Persian tincture, to the inmates of Hadji Bektash's convent as the secret learning of Hadji Bektash himself. The simple dervishes accepted this and thenceforward, Hadji Bektash being still regarded as orthodox by the *Sunnis,* the Hurufi used his name as a stalking horse for the wider dissemination among the laity of their heretical beliefs. In this way the heresy was enabled to spread more or less unnoticed, until a considerable number of daughter convents had been established in Asia Minor, each with its dervish founder buried in it and worshipped as its chief saint.

Meantime the order had been gradually forming a connection with the Janissaries, no doubt for the purpose of their religious propaganda, while the soldiers, who had early begun to dabble in politics, found the dervishes useful in their political intrigues. Their connection remained unofficial until the end of the sixteenth century, by which time it was a matter of course that Bektashis should accompany the Janissaries everywhere, as the number of Bektashi tombs still extant in Turkish garrison centres testifies. By the opening years of the nineteenth century Bektashi doctrines held sway in almost every Turkish village in Asia and Europe, while the Janissaries had become as much of a political as a military force in the empire, even making and unmaking Sultans at their pleasure. The reforming Sultan, Mahmud II, therefore, considered both a dangerous menace to the State and, to get rid of them, ordered a general massacre in 1826. He suc-

ceeded in permanently breaking the Janissaries but only crippled their dervish supporters, who lay low for a time and then emerged to grow stronger than ever. Albania, being remote and inadequately controlled by Turkey, was admirably adapted for both purposes.

This Bektashi need for shelter, by giving the dervishes opportunities to push their propaganda, probably changed the fortunes of Albania, which hitherto had not been much touched by the heresy. True, Ali Pasha of Tepelen and Yannina (1750-1822) had highly favored and advanced the order for his own ends. As is well known from the writings of Colonel Leake and others, it was his ambition to carve himself out an independent satrapy from the Turkish empire, for which purpose, like the Janissaries before him, he found the Bektashis useful tools. One dervish, for instance, he used regularly as a diplomatic agent, another toured Albania, collecting contributions and doubtless information for his master. In return Ali, who was possibly himself a lay member of the sect, built and endowed several Bektashi *tekkes,* but death ended his favors in 1822 when, in accordance with an early prophecy, he took his last journey to Constantinople "with a red beard." Afterwards, no doubt, his patronage did the Bektashis no good, while Sultan Mahmud's massacre, with all its consequences, followed immediately, as related above. The order nevertheless spread underground, until in the eighties of last century its members were again strong enough to take a prominent part in the agitation for Albanian independence, with which they have been closely and honorably associated ever since.

The protagonists of this early movement were the three Frasheri brothers, Sami, Abdul, and Naim. If not themselves actually Bektashis, they came of Bektashi stock and dreamt of making their creed the state religion of an autonomous Albania. Politically, they made little headway: Bismarck cynically answered their pleadings for freedom by bidding them "well water Albania with

blood" first, while Abdul died a lingering death in a Turkish prison. On the other hand, their literary leanings, particularly Naim's, are "still speaking" in Albania. The indigenous Albanian language was at that time without an alphabet and almost unwritten. Accordingly, whether the history of Greece and Serbia had taught him that the cultivation of his country's vernacular would afford a skilful means of undermining Turkish domination, or whether he merely wished to encourage education among his illiterate countrymen, Naim set himself to invent an alphabet and compose books, many of which are still widely read. Unfortunately, Turkey had become belatedly aware of the danger of allowing her *rayah* and non-Turkish subjects to read and write their own language, so she forbade the printing of books in Albanian within the Turkish empire and their importation from abroad. The Bektashis, however, came to the rescue. Many a foreign consulate's *cavass,* as a good Bektashi, had the forbidden books sent him from abroad under cover of the consulate's inviolability and distributed them to eager learners; many a dervish, too, acted as carrier of such books and, being caught, was imprisoned for the same. And so, in spite of Turkish obstruction the education movement slowly spread.

Then came the Young Turk revolution with its promise of better things. The Albanian Bektashis took the professions of the Young Turks at their face value and voted solidly for them, only to be disillusioned. Thereupon they reverted to the Frasheri ideal of Albanian independence, which brought them into conflict, not only with Turkey, but also with the Christian States that were waiting to step into her shoes. It is therefore not surprising that their nationalism cost them dear in the disorders which succeeded the Balkan wars, when Greek irregulars left scarcely a *tekke* standing in the south, while in the centre Serbian guerillas and Essad Pasha's *Sunni* partisans were equally thorough. They have now their reward, how-

ever, in the official position granted them in the young State of Albania, where, of the four Regents who head the administration, one must be Bektashi, as the others must be respectively Catholic, *Sunni,* and Greek Orthodox. In the security thus afforded them they are fast rebuilding their burnt sanctuaries, which now, to the number of nearly sixty, crowd south and central Albania as far north as Kruya and have even penetrated to fanatically *Sunni* Elbassan. The latest manifestation of their activity is the recent revolt, when, side by side, the Catholics of Scutari, the Orthodox of Koritza, and the Bektashis of Frasheri marched out to deliver their country from the tyranny of Ahmed Zogu's feudal *Sunni* partisans, and the threat to Albanian independence which Ahmed's exaggeratedly pro-Serbian sympathies were thought to imply.

Evidently, then, Bektashism is a powerful factor in Albanian history and politics, conciliating the Christians enough to make them forget their age-long antipathy to Islam, yet remaining itself a very living force within that religion. It is by no means uninteresting to seek the explanation of such a paradox. In its organization there is nothing extraordinary. The rank and file are not outwardly distinguishable from other Moslems but recognize each other by a secret sign, consisting, it is said, in a certain, apparently casual, touching of the chin. Above them are dervishes, conspicuous by their tall, ridged hats of white felt, and celibate or married according to the branch they choose: a single earring denotes a celibate. As usual with Eastern priestly castes, they are bearded, the Serbs rousing more resentment by shaving the abbot of Martanesh than by burning his *tekke.* Laymen live at home, but dervishes must reside in a convent (*tekke*), which the donations of the pious living and the legacies of the dead support; its essential feature is an oratory (*ibadet hane*) for common worship, and in it dervishes, as they die, are buried; a proper mosque is never attached.

Dervishes are appointed by abbots (*babas*), who generally preside each over a *tekke* and are themselves, if of the celibate branch, appointed either by the superior abbots called *khalifehs,* of whom three exist in Albania alone, or by the Akhi Dede, supreme head of the celibates, who lives in the central *tekke* in Asia Minor.

In this Bektashi hierarchy there is nothing unusual to attract proselytes, but in their theology there is. They profess belief in God, Mohammed, his daughter Fatima, her husband Ali, and their sons Hassan and Hussein, Ali being obscurely identified with Mohammed, esteemed next to God, and considered to be represented on earth by any or every abbot, who is to be venerated accordingly. They believe further in the Twelve Imams, Moses, Mary, Jesus, and saints both ancient and modern. This worship of dead saints and of living abbots as saints on earth may be crude but has something tangible in it which appeals strongly to illiterate and superstitious minds. As to their form of worship, it is concealed from all but initiates and is therefore imperfectly known. Public prayers take place in the oratory of the parish *tekke* at sunrise and sundown only, not five times a day as in orthodox Islam. The abbot sits in his privileged corner, reciting prayers, some from the Koran, while the devotees squat in a semi-circle and bow to him, as Ali's representative, at intervals; twelve candles for the twelve Imams burn on a three-tiered altar. No ritual ablutions precede the prayer, no genuflexions accompany it, as with *Sunnis.* Nor is it necessary to go to the *tekke* more than twice a year. It is said that Bektashi women, unlike their *Sunni* sisters, may join the men in prayer, but this seems doubtful, though there are certainly women members of the order. It is unknown whether the Bektashis pray at home, as *Sunnis* do.

Vague as this information is, it makes it clear that less taxing prayers are enjoined on Bektashis than on their orthodox brethren. They are allowed more liberty also

in such details of daily observance as the veiling of women and abstention from strong drink, while instead of Ramadan they keep the less rigorous Persian fast that commemorates the murdered sons of Ali. This greater freedom is attractive to Albanians, whose temperament dislikes discipline.

On the ethical side Bektashi doctrines have a considerable human appeal. Metempsychosis is preached. Death is but a change, souls merely pass on, men's to men, women's to women, animals' to animals, for women and animals in Bektashi, though not in *Sunni,* popular thought have souls. As a man does in this life, so will his soul's next reincarnation be, for better or for worse. Love is the mainspring of life: all men are brothers, women are men's equals. Bektashis should love their brothers, and their sisters, as themselves, but most of all should they love their country, because patriotism is the highest of human virtues—this last a point of much importance in Albanian eyes. Bektashis should also turn the cheek to the smiter, abstain from violence, injustice, and untruthfulness, honor great and small, and show charity and hospitality to all men. This Bektashi gospel, so different from the conventional "fiery sword of Islam," is actively preached; its emphasis on ethics differentiates it sharply from the other religions of the Near East which are only too often merely barren ritual, and therefore it is alive as they are stagnant.

Moreover, Bektashis generally practise what they preach, a feat they owe to careful selection of candidates in the first instance. Not every one may become a Bektashi: neither heredity nor any other accident helps. Instead, a satisfactory sponsor must guarantee that the candidate believes in God and is of good moral character: he must also come to years of discretion and understand the vow he takes. Lay members are made dervishes only after several years' probation in a *tekke* under the abbot's supervision and instruction: would-be abbots, for their

further discipline and deeper initiation into Bektashi tenets, must serve under a *khalifeh* or at the Hadji Bektash *tekke* in Asia Minor. Then, with that curious mingling of the crude and the sublime which characterizes them, they take certain precautions to prevent initiates from breaking their vows. Thus, at the banquet which precedes a layman's admission, there is much talk of the mystery to which he is about to be introduced, hobgoblin tales are told his simple mind of the evil fate which even in this life befell those who foreswore their vows—one went mad, another broke his neck, a third lost a fortune. Strung up as he already is, a secretly administered dose of opium transports him to the seventh heaven of delight, in which ecstatic state he may fancy he beholds the Deity himself. It is a brave man who is wilfully false to the oaths he takes on such a night.

To preserve dervishes from worldly temptations, convents are normally built some distance from the neighboring town or village; sometimes, as in one at Argirocastro, dervishes are cloistered altogether; if left freer, they must be within doors by sunset. Their mental and bodily functions are slowed down by opium judiciously given out each morning by the abbot and by copious draughts of native gin at night. The gentle, slightly bemused creature that results has little capacity for positive good or ill.

As a consequence of this careful selection and handling, the lives of Bektashi dervishes are so pure and selfless that no breath of scandal touches them, though *Sunni* Moslem *hodjas* and Orthodox Christian priests figure in half the irreverent tales of the Levant. As living embodiments of the Near East ideal of goodness, they exercise a power for good which is comparable only to that of our Western clergy, and half-unconsciously they thereby win numerous adherents for Bektashism. If we may judge from such indications as the greater respect paid the celibates and the esteem generally expressed for Cath-

olic priests, the genuine celibacy of the Bektashi dervishes enormously enhances their influence. This is because in these latitudes there still prevails the curious ascetic doctrine that the marriage state is one of sin, so that the man or woman who lives and dies unmarried is by that fact alone raised above the vulgar—a doctrine once held by ourselves but now forgotten in the general decay of monasticism. Even the dervishes' undoubted ignorance scarcely detracts from their prestige, again because this is the Orient, where knowledge is not popularly required of a "man of God": Christ's seeking His disciples among the humblest is a precedent quoted by Moslem and Christian alike. Albania, however, now takes the Western view, and talks of establishing a college where Bektashis must secure a diploma before turning dervish. Albania is also attacking the one failing which lowers dervishes in popular estimation, that is, the terrible weakness for drink which grows on most of them as a result of their nightly potations. At the great Bektashi Congress held in 1921, a resolution was passed to restrict them to one gill of spirits per night, an allowance which still seems ample, but is less than the quart they drank when left to themselves.

By its preached and practised gospel of love Bektashism therefore maintains its position among non-*Sunni* Moslems. *Sunnis,* however, abominate its adherents for their laxity about drink, veiling, daily prayer, etc., and their blasphemous equation of Ali to Mohammed. Said a *Sunni,* "We may eat and drink with a Christian without harm, but we break the spoon with which a Bektashi has eaten, we refuse him water when he is thirsty, or, if he has already drunk, we break the pitcher and destroy the fountain from which he has drunk." This is probably an extreme view, but recently in some *Sunni* villages in western Macedonia a Bektashi abbot was refused shelter for the night and stoned by children. As Christians, too, suffer from *Sunni* intolerance, Bektashis naturally feel drawn

to them as fellow pariahs. Besides, it is explicitly taught Bektashis to make no distinction in their conduct between Mussulmans and non-Mussulmans. So, instead of opprobrious names, they call Christians "brother," and in picturesque Albanian phrase say that "no more than the thickness of an onion-skin" divides them from each other. Theoretically, Christians may even be initiated as Bektashis without abandoning their own faith. If this remains a theory, as the evidence indicates, it is certain that Bektashi charity is extended to all without discrimination. Any traveller may verify this for himself and notable historical examples are recorded.

Thus, on the social side, Bektashism makes definite attempts at bridging the gap between Christianity and Islam. On the religious side, its tolerance has resulted in Bektashis and Christians frequenting each other's shrines. The primary reason is the ordinary human desire for health of mind and body, fertility of crops, and the gift of children, which leads those to whom such blessings are denied to seek help from all possible quarters: even *Sunni* bigotry is not indefinitely proof against an aching tooth or heart and, when *Sunni* remedies have failed, will turn to Christian or Bektashi for relief. The latter go even further, and each claims as its own certain holy places which belong to the other. Thus, the very *tekke* of Hadji Bektash is visited by Christians as an ancient monastery of S. Charalambos, whom they make the hero of some of the best known legends of Mohammed himself. In Albania the Orthodox monastery of S. Naum, whose political fate was decided only the other day, is frequented by Bektashis as one of the seven shrines of their great missionary, Sari Saltik, as is also the Orthodox S. Spyridon of Corfu. S. Elias of Mount Tomor in central Albania has lately become Abbas Ali for Bektashis, with the consequence that during his great festival in August Christians jostle Bektashis in his precinct. To explain this strange phenomenon of common worship,

Christians say the Bektashi shrines were formerly Christian: this seems true in some cases, not in others. Bektashis, being familiar with the doctrine of metempsychosis, find no difficulty in believing a saint to be at once Christian and Moslem. But whatever the cause or the explanation, the fact remains that Bektashis and Christians may pray according to their own mode in each others' sanctuaries without let or hindrance.

Bektashism, therefore, appeals to Albanians as human beings by embodiment of the Near East ideal of goodness, its attractive gospel, the liberty it allows the individual, and the superstitious side which caters for mortal man's weaknesses. It attracts them as Albanians by its insistence on patriotism. Then Albania, with her face now turned towards the progressive West, feels that the conservative Koran, noble book though it be, hampers progress. Yet Islam, once embraced, is as difficult to abandon in favor of Christianity as Christianity is in favor of its Jewish predecessor. To Moslems who feel this difficulty, Bektashism offers an Islam that permits progress along Western lines. To Christians who wish to keep their religion, it extends the hand of fellowship without contempt or intolerance. But Albanian history shows that Albanians are perculiarly susceptible to the pressure of necessity or expediency, having been converted to Islam to a degree absolutely unparalleled in the other Christian countries conquered by the Turks in the Balkans. Consequently, as three-fourths of the population are Moslem, many Albanian Christians may find it best to adopt the predominant religion. To such, Bektashism offers an Islam without rigidity or vexatious exactions, no longer, since Turkey's departure, rendering its adherents suspect. In these circumstances this nonconformist Moslem sect can hardly fail to fulfil the prophecy that it will conquer Albania.

MARGARET HASLUCK.

THE SUPREME OPTIMIST

"He shall not fail nor be discouraged till he hath set judgment (or righteousness) on the earth." The prophet, groping after a future Deliverer, and perhaps only vaguely realizing all that his coming might involve, was sure at least that this Deliverer must be one to whom failure was impossible. We, who review the movements of many centuries, know that the prophet's optimism was abundantly justified. No one who has vision of the beginning of Christ's work can ever doubt how that work will end. Christ must accomplish His purpose. The workers in the thick of the fight may sometimes be discouraged. Christ will not. Neither will He fail.

Yet at first sight the qualities with which He is endowed by the prophet do not seem like the qualities which win battles. We do not expect to hear of our Cæsars and Hannibals and Napoleons that "a bruised reed they will not break and the smoking flax they will not quench." Earth's conquerors have used other methods than these. But did they ever succeed in accomplishing by all their splendid campaigns what is being accomplished by the gentleness of Christ?

This Man is bold enough to use methods which the world refuses; He dares to be original even at the price of the world's contempt. Yet though the world bruise Him to death, though the world make of His name a mockery and brand His followers with His shame, He will not fail nor be discouraged. In this gentle Jesus there is a resolution which is colossal, a determination that Hell itself cannot break, a patience that eternity cannot weary. Others may fail. He will not.

His cheerfulness and His confident faith are never brighter than in the gloomy close of His ministry. In His

eyes the Cross was not failure. When He thought of it He was sure that it was the way to His Kingdom. "And if I be lifted up will draw all men unto me." Listen to His prayer on the very eve of His crucifixion. "Father, I have glorified Thee on the earth; I have finished the work which Thou gavest me to do." To His anxious disciples He said "Be of good cheer; I have overcome the world." Those are not the words of a discouraged man. Christ never for a moment doubts that He will eventually perform all that He has undertaken to do. He speaks not like a man conducting an uncertain experiment, but like a man accomplishing a purpose. The Christ is most evidently a man who neither fails nor is discouraged.

We live in troubled times and there seems much cause for depression, but we will not despair of the world as long as Christ lives. We may pay too much heed to the tumult around us. Wise mariners do not take their course from the angry waves but from the changeless stars. So we look unto Jesus, and we believe that He who was never beaten in the past will not be beaten now. The problems which dismay us are not insoluble to Him. Though faith and hope be dead, though the churches seem paralyzed, though the times are evil, He shall not fail nor be discouraged. Religion is standing still, men say. I do not notice it. I am looking unto Jesus, and Jesus is going on. Therefore with undiminished confidence I would pass on to the troubled world the great message of Whittier:

"And thou, O Earth, with smiles thy face make sweet
And let thy wail be stilled
To hear the Muse of Prophecy repeat
Her promise half-fulfilled.
The voice that spake at Nazareth speaks still,
No sound thereof hath died,
Alike thy hope and Heaven's eternal will
Shall yet be satisfied.
The years move slow, the vision tarrieth long
And far the end may be
But one by one the fiends of ancient wrong
Go out and leave me free.

Durban, So. Africa. HARSUM TAYLOR.

CURRENT TOPICS

A Moslem Tomb at Cape Town

The following interesting account appeared in the *Cape Argus* recently:

How many people who ride on the tram from Sea Point every day know the history of the little white building, overhung by palms, that stands on the hill beyond Strand Street?

A good percentage of people may know that it is a tomb, but few people beyond the Malays—who are likely to revere it as long as Cape Town itself remains, know that it is the tomb of Towang Kuroo (known at the Cape as Iman Abdullah Kadi Abdussalam), the man who first brought the faith of Islam to South Africa.

From father to son the story of Towang Kuroo, as he is still called, is handed down among the Malays of Cape Town. A hundred and fifty years have slipped by since he landed at the Cape—an outcast, with two other priests, from Java, because of the strong stand they had taken with the Dutch East India Company in regard to religious affairs. Towang Kuroo, it is said, was first placed on Robben Island, but of his life there appears very little to be known. What is very definitely known, however, is that immediately he had an opportunity of reaching Cape Town, he began to call the forty odd Malays resident here at the time to their old faith of Islam. In his own country of Java, Towang Kuroo was regarded as a priest of very high distinction. That he must have been a man of considerable accomplishment is evidenced by the fact that when he found himself landed in Cape Town with no copy of the Koran or any religious literature in his possession, he at once set about to write the Holy Koran from memory. Several hundred pages he wrote; and Towang Kuroo's copy of the Koran is still one of the Cape Malays' most treasured possessions, and, when compared with the printed Koran, is said to be wonderfully accurate.

But Towang Kuroo did more than write the Koran, and several other religious books. He it was who was responsible for the erection of the first mosque in South Africa—a mosque that still stands although now considerably extended, in Dorp Street. And from this small beginning, the faith of Islam spread among all the Malays throughout the sub-continent.

For forty-five years Towang Kuroo continued his religious labors until, at the ripe old age of ninety-five, he died and was taken by his followers to his last resting place on the hill beyond Strand Street.

As a brave, ever-present inspiration to the Malay community stands the little white tomb there, flanked by its two picturesque sentinels of palms. And on Thursdays and Fridays Malays still visit Towang Kuroo's tomb to pour oil on it and to pray.

While in Cape Town Towang Kuroo married a Malay woman and had two sons. In a few years he had many descendants, and these

descendants have always been prominently identified with Mohammedan activity at the Cape. At the very early age of nineteen for instance, Abdura Kief became Chief Imam at the Cape, and continued to hold that high office until his death in March of this year.

Then brothers of Abdura Kief held the offices of Chief Imam at Johannesburg and at Claremont.

The best-known descendant of Towang Kuroo now living is his great-grandson, Imam Aboubaker, now Chief Priest at Claremont, whose great concern at present is to enlarge the mosque at Claremont, which was built for the community there by his grandfather. The mosque is now much too small for the congregation, and the Chief Priest is busily engaged in gathering subscriptions for its extension.

Mohammedans of South Africa United

In the *Moslem Outlook,* May 23, 1925, we have a number of items that indicate the social consciousness of their community. Not only do they publish four English newspapers, but they have recently formed a Moslem Women's Association of South Africa:

"The first General Meeting of the above after the Fast of Ramadan, was held in the Union Bioscope, Hanover Street, on Sunday, the 17th inst., with Hadje Gafsa Albertyn in the chair. Ten new members were added to the roll. It was announced that the funds of the Association in the Bank stood at £220. The Committee was instructed to proceed with the scheme.

"The editor rejoices that Moslems are showing signs of a developing social consciousness. This is as it should be. Our Indian co-religionists, with tradition of many centuries as an incentive, have long had their associations and societies to guard their interest. Now we have the Cape Malay Association, the Moslem Association of South Africa and the Moslem Women's Association of South Africa—all bent on the moral, intellectual and social improvement of Moslems. It is the wish of all that these bodies may find it possible to coördinate their efforts and so give impetus to the cause that all true followers of the Prophet have at heart."

The Translation of the Koran into Turkish

Recently Ismet Pasha was called to Angora by invitation of Ghazi Moustapha Kemal Pasha to take part in deliberations on certain important measures.

At the last seance the Assembly discussed religious affairs; certain deputies talked of an official translation of the Koran into the Turkish language—adding some commentaries so as to use the Turkish language in their prayers. The President of the Council, Fethi Bay, declared he was agreeable to both suggestions. Hamdi Bey made the statement "If the Koran is not already translated it is only from lack of funds." Finally the motion relative to the translation was adopted by the Assembly. In the opinion of several persons the translation will not be made because so many will oppose it. The Moslem belief is that every letter and dot is inspired. Recently a whole edition was destroyed in Egypt because there were two mistakes made in a dot and letter.

The Future of Islam

"The Mahdi failed to make any impression on the Islamic world, the Senussi could not make any headway against the Italians, the Wahabi and the Hashimite are fighting each other, the Afghans are isolated, the Turks have been exhausted by a two-decade war, the Moroccans are in the grip of a life and death struggle with Spain, Egypt is irretrievably under the heel of British Imperialism, Iraq is Britain's slave, Persia is in the turmoils of an internal revolution, while the Indian Moslems, after seven years of agitation and threats, have settled down to their age-long quarrel with the Hindus, impotent to secure any of their Pan-Islamic ambitions to even the slightest extent. In these depressing circumstances in which the world of Islam is placed, the very enumeration of which ought to make the heart of a true Moslem bleed, what wonder is it if people in the West feel that the tide of the Crescent is ebbing, irretrievably ebbing never to flow again?"—*The Muslim Herald (Madras).*

Public Debate in India

The following paragraphs are taken from an article written by a young Moslem convert and forwarded by Rev. Robert W. Cummings, of India, with the comment that it "gives a rather good idea of the eagerness with which young India listens to the discussion of religious subjects. The general opinion among missionaries is that debates are better avoided. But our experience in Sialkot has been that the prestige of the Christian community has been greatly enhanced, and a great many have been favorably influenced."

"In India, debates are almost indispensable. In order to approach thoughtful Indians, the more one is able to debate, the more fitted he is for evangelistic work, and the better missionary he becomes. The people of India are so deeply interested in debates that an ordinary debater is more welcomed and has an audience twenty times larger than the best speaker. This is why there are so many debates held not only between the representatives of different religions of India, numerous as they are, but also between the followers of various sects of one religion.

"That the Indians are used to hearing these debates and are interested in and satisfied with nothing else, will also be known from the work and the progress of the Ahmadiyas and the Arya Samajists. These are two newly-born and most enthusiastic sects, the first, a sect of Islam believing in Mirza Ghulam Armad (of Qadian) as the promised messiah according to the Islamic traditions, and the second a sect of Hindus who have rationalized their religion to the best of their ability. The chief characteristic of these two sects is that the young from their very infancy are brought up in such an atmosphere as to enable each one to acquire a fair knowledge of the principles of his religion, if not the details, and also that of other religions. A long comparative study of religions on this line makes them fairly good preachers, and in whatever department of life they may be they have one thing in view—namely, promoting the cause of the particular religion to which they belong.

"The result of this, and of frequent debates, has been that in recent years the number of Ahmadiyas has increased from a limited few to 600,000, and the Arya Samajists are increasing at the rate of about 90 per cent a year, according to some reports. This throws considerable light upon the attention given to debates in India.

"Last year six successful debates were held by the Christians at Sialkot, two with a representative of the Moslems in general, and four with the Ahmadiyas. The details of the debates were published in the *Christian Weekly, Nur Afshan,* and other papers."

The American University in Beirut

A recent statement of this university gives the number of students for 1924-25 as 1,120. The following nationalities were represented:

Syrians	421	Greeks	33
Palestinians	160	Other Europeans	31
Armenians	149	Other Asians	18
Mesopotamians	144	Americans, North and South	20
Egyptians	108		
Persians	36	Total	1,120

Among religious sects there were:

Moslems	411	Gregorians	75
Druzes	36	Copts	26
Bahais	15	Greek Catholics	19
Jews	91	Maronites	16
		Latins	15
Non-Christians	553	Chaldeans	12
		Others	9
Protestants	209		
Greek-Orthodox	186	Christians	567

The Moslem Population of Ceylon

A correspondent gives the following interesting facts regarding the Moslems of Ceylon:

According to the 1921 census the Moslem population is 302,532 the percentage of total population being 6.7.

They are classed as follows: Ceylon Moors 251,938, Indian Moors 33,218, Malays 13,402, Afghans 304, Baluchis 164.

In Hambantota District there is a colony of Arabs numbering 44 males and 38 females who claim descent from two *mowlanas* who came to Ceylon from Baghdad, one 150 years, and the other 60 years ago.

But for an occasional convert here and there, often due to considerations such as marriage, Mohammedanism does not seem to be making any serious effort at adding to its numbers.

Speaking generally it has to be said that the Mohammedans are neglected in the work of evangelization. It is true that solitary workers chiefly ladies of various societies work in Mohammedan homes in and around Colombo, Kandy, Badulla, Batticaloa and Princomalee but there is no definite effort directed to reach the men. The gospel message touches them casually at open air meetings and the like. But on the whole there seems to be a kind of assumption it is best they are left alone. The impression seems to be that they are unreachable, that the

tenacity with which they hold fast to their faith is such that it is an impregnable rock. At best it is yet considered only "a problem."

In educational work and social service they are certainly not neglected. The Mohammedan community in Ceylon owe a great deal to mission schools for the real service they have had from our secondary schools. Their leaders today are products of Christian institutions. Even a few of their girls—more especially of the Malay section—attend our girls' schools.

The Moslem population is generally prosperous except in remote villages. The men have a special genius for trading. Some of the Indian Moors are found as laborers on the estates but the majority are in the trades of various sorts. Jocularly it is said that the Moorish trader is as ubiquitous as the crow.

They too have been quickened with the general awakening in the country and are trying to give expression to their race consciousness in various ways. Since the grant of the recent measure of political reforms many associations have been organized in all parts of the Island to promote their interests.

In Colombo they have had three Associations for some time.

(1) The All Ceylon Malay Association (Dawson Street, Slave Island) for (a) Fostering a spirit of unity among members and the widespread dissemination of such progressive ideas as are consistent with the teaching of Islam. (b) the achievement of national ideals (c) the promotion of the social and the intellectual welfare of the community.

The Association is represented to carry on reclamation work among prisoners with success.

(2) *The Ceylon Ahmadia Association* (Short's Road, Slave Island) to aid Islamic revivalistic propaganda started in 1891 by the late Mirza Ghulam Ahmad. This Association publishes *The Message* in English and Tamil.

(3) The Ceylon Himayat-ul-Jifria Association (19, Main St. Pettah) for the propagation of the *Alaviza Brotherhood* and general welfare of Moslems in Ceylon.

One who is a convert from Mohammedanism describes their social condition as deplorable. Perhaps he means speaking of the moral side of things. Any way they have very few who are among the leaders of the general population though from the point of view of wealth they stand high.

Educationally they are backward. Literacy among them is 44.8 per cent. Female education which is still more backward shows a decided tendency toward progress, in that literacy among women has jumped up to 6.3 in 1921 from 3.2 in 1911.

There are two Associations to promote education among them (1) The Ceylon Moslem Educational Society, Ltd. (2 Silversmith St., Hultsdorf). This society owns four schools in Colombo with over 600 boys and girls. The Zahira college-secondary school is the only Mohammedan institution of the kind in this Island and is owned by this society.

(2) The Colombo Moslem Educational Association (President's office: Colpetty).

The Present Situation in Turkey

The officials of Turkey are attempting to put into practice the principles of an independent democratic government. They find themselves, without a period of preparation, confronted with the intricate problems of government in a country and over a people who have never known national freedom. While they are attempting to perfect themselves in the new science of government, they look with suspicion upon any and all attempts of foreign nations to exercise internal influence over their national affairs. They are obsessed with the idea of national independence undominated by foreign capital, trade, or enterprise. It will require time and experience to convince the ruling forces in Turkey that there can be in no country such absolute national independence.

Naturally, the Turks are friendly toward the United States. They know that we have no territorial ambitions for any part of their country, nor are we seeking for spheres of influence.

The Turkish educational laws secularize all schools, and the law applies equally to private and mission schools. A large number of Roman Catholic schools have been closed because the directors insisted upon retaining the cross on school buildings or in schoolrooms. Many Turkish schools have also been closed because the *Hodjas* persisted in teaching Mohammedanism.

The authorities welcome Christian missionaries. They are permitted to travel freely. They may teach provided they do not teach religion in their schools. They may engage in the formation and conduct of clubs in which Moslem youth are members. They may themselves be as religious as they please and demonstrate their religion in personal contacts.

Under the new laws only Turkish subjects can practice medicine in Turkey, although doctors who held a license under the old *régime* are permitted to continue their practice. Medical missionary work at present is greatly restricted.

There is an open and friendly approach to the Turkish officials, many of whom show increasing eagerness to maintain cordial relations with missionaries, teachers, and Americans of all classes. Wherever there are American schools children of these officials are under American instruction. In some ways there is unusual encouragement for missionary work in the country. The press is remarkably free. The state is not dominated by a religious hierarchy. The leaders widely proclaim religious liberty. The American schools are crowded with pupils.—*The Missionary Herald.*

Moharram in Lucknow

Tuesday of last week was the climax of the Moharram festival in Lucknow. On that day the *tazias* were carried in procession to the burying ground in the outskirts of the city and there placed in shallow trenches, sprinkled with water and covered with earth. The road leading to the burying ground was thronged with people marching along in the burning sun. Every few yards was a group with a *tazia,* and to the accompaniment of shouts and songs and blaring of horns and bugles the *tazias* were borne along on the shoulders of men. The passersby touched the *tazias* reverently and then placed their fingers

against their foreheads. At intervals would be seen a group of men, perhaps a dozen, perhaps half a hundred or even more, beating their breasts in unison under the leadership of a priest while the cry, "Hussain, Hussain, Hussain" rang out above the steady thud, thud of hands striking upon naked breasts. By the time the procession had reached the burying grounds many of the men's hands were red with blood from their breasts where the constant pounding had worn away the skin, leaving the raw flesh exposed.

And now the excitement grew more intense, the shouts increased in volume, the actions of the men became more frenzied and small groups gathered together and the leader of the chosen bands distributed flails made of knives, and chains. The knives were several inches long and were attached by chains to a wooden handle. About two dozen knives were attached to each handle making an instrument of torture weighing several pounds and capable of inflicting severe injuries. The flails were distributed, the signal given and wilder and wilder grew the shouts of "Hussain, Hussain." Then the men lifted the heavy instruments and began to beat themselves slowly and methodically, first over one shoulder then over the other. As the heavy knives struck the naked skin the blood began to flow and after a few minutes, one of the men fell exhausted and was carried away by his comrades. Near at hand another group of devotees flourished long, keen-bladed swords. Suddenly a man would swing up the sword and slash himself on the forehead, cut after cut, and soon his face was crimsoned and his eyes blinded with blood. Two of this group fell in a faint, and after being revived by having water thrown on them, were carried off by their friends.

Suddenly a man staggered from the group and dropped in a heap on the grass nearby. He lay there with eyes closed and with moans of pain issuing from his lips. The crowd gazed at him stolidly. It was nothing to get excited about. It was only what was to be expected.

Then came a group bearing a black coffin. Preceded by the men carrying their instruments of knives and chains, the coffin was carried into the mosque. Here the Europeans were not allowed to enter, but from within came cries of wildest excitement and the sickening sound of the knives and chains falling upon flesh could be distinctly heard. Soon out of the door came a man with bleeding and lacerated back and fell exhausted beside the path. No one seemed to pay any special attention to him, however.

Moslems Not Mohammedans

Among all the followers of the Arabian Prophet there is no sect or party that has ever called itself Mohammedans. It is no wonder, therefore, that a correspondent in Karachi, India, sent this protest to the daily press:

"Sir—At the time the Karachi Municipal Corporation adopted my motion to use the names of Moslems or Mussalmans in place of 'Mohammedans' some months back, the arguments put before the House were so convincing that the motion was accepted almost unanimously. It was pointed out that the Moslems were called 'Mohammedans' for the first time by Christian writers through their ignorance of the teachings of Islam, and other non-Moslem writers have followed

the example of the Christian writers without giving a thought whether 'Mohammedans' is a misnomer or not.

"The question whether we should be called Moslems or Mohammedans, or whether we follow Islam or Mohammedanism is entirely for the followers of the Faith to decide, and therefore if necessary, opinions of the great Moslem writers of the past as well as present may be consulted. I also wish the question will be taken up by all the leading Moslem journalists in right spirit so that the ignorance prevalent among Mussalmans of certain class may be removed and the use of the misnomer be stopped from general use everywhere."

The Mystic Letters of the Koran

The zeal of the Christian missionary against Islam is at last spent and he is thinking of finding new points for attacks. He has learned that Islam is unassailable in those points in which his own religion is. He has learned that Islam stands for the Unity of God and the union of mankind. The book which the missionary presents as the word of God has the charge of interpolation against it. The book of Islam is free from this charge. Now what should the missionary do? An idea strikes him: "Why not go against the mystical letters in the Koran which the Moslems regard as untranslatable and thus prove the interpolation in the Koran." That idea has come to Arthur Jeffery who in an article of fourteen pages on the above subject in the MOSLEM WORLD for July, 1924, vainly throws suggestions that the letters appearing at the head of many suras of the Koran are the work of man. His theory is that the letters represent the names of the persons from whom the collection of the leaves on which the Koran was originally written was made. This theory is absurd on the very face of it, for the Holy Koran was committed to memory and when it was written at the direction of the Holy Prophet himself. The Koran itself furnishes abundant evidence that it existed in a written form. It again and again calls itself *Kitab,* which means a book or a writing which is complete in itself. In Sura 98:2 we have: "an apostle from Allah reciting pure pages, wherein are the right books." In Sura 25:32, we have these words: "And those who disbelieve say: Why has not the Koran been revealed to him all at once? Thus that we may establish your heart by it, and we have arranged it well in arranging."—*The Crescent, Colombo.*

The Wall of Alexander Against Gog and Magog

We find an interesting note on this subject regarding the legend referred to in the Koran in a review of a reprint from *Asia Major,* London.

In speaking of the paper by C. E. Wilson on this subject the reviewer in the *Geographical Journal* remarks:

"In reopening the question of the Wall of Gog and Magog, Mr. Wilson finds himself strongly opposed to the view put forward by de Goeje and generally accepted by Orientalists, that the legend arose out of vague reports of the Great Wall of China. That the land of Gog and Magog was at all times rather a vague conception, and that with the advance in Moslem knowledge of Central Asia and Siberia it was pushed further to the northeast, cannot be denied; but most critics will probably consider that Mr. Wilson has gone too far east

when he concludes that the Arabic geographers placed the Wall in Trans-Baikalia. It is highly improbable that Idrisi or any other pre-Mongol geographer had at all clear ideas of any but the south and southeast fringes of Siberia. The supposed route taken by the interpreter Sallam is so vaguely indicated that it can lend itself to almost any view, but it may be doubted whether Mr. Wilson's negatives are sufficiently cogent to controvert de Goeje's theory. It is fairly clear, too, from the history of the versions of the Pseudo-Callisthenes prefaced by Sir Wallis Budge to his edition of the Syriac translation that the legend arose much later than Mr. Wilson assumes. The chief criticism to be brought against this pamphlet, however, is that one misses many references which might have been expected, as, for example, to the researches of Barthold and Marquart on the mediæval history and geography of Siberia, and finds in consequence some discussions which might have been avoided. Mr. Wilson's 'Barsajan,' for instance, is undoubtedly Barskhan, famous a little later as the capital of the Qara-Khitay dynasty. Even the fact that the land of Gog and Magog lay in the east was by no means taken for granted by the Arabic geographers a full century after Sallam's expedition, for in at least three passages in Istakhri and Ibn Hawqal we are told that it bordered on the country of the Slavs and even that the Russians traded with them in furs."

£10,000 Mosque for Southfields

His Holiness, the Khalifat-ul-Masih, on his visit to England recently, laid the foundation-stone of a mosque in the garden of 63 Melrose-road, Southfields, Wandsworth. Among those present were the Japanese Ambassador, the German Chargé d'Affaires, the Esthonian and Albanian Ministers, the Serbian Consul, and the Mayor of Wandsworth. The Turkish Government was represented, but Zekai Bey, the Turkish Minister, was prevented by illness from attending. It is intended to erect a building having all the usual characteristics and accompaniments of a Moslem mosque at a cost of about £10,000, for which funds are in hand. At present, however, only the Mihrab, or praying place, is to be built.

In laying the foundation-stone the Khalifat-ul-Masih said that they trusted that this humble effort of the Ahmadiyyah Islamic community would help in the promotion of justice, amity, and love.

The Oasis of Jarabub

A correspondent of the *London Times* gives an account of the present diplomatic struggle regarding this notorious corner of the world of Islam as follows:

"The negotiations, first between Rome and London, and latterly between Rome and Cairo, on the subject of the boundary between Egypt and the Italian colony of Libya seem to be approaching their final stage after dragging on for six years. Particular importance is attached in Italy to the recognition by the Egyptian Government of Italian sovereignty over the oasis of Jarabub, from which an Egyptian mission has recently returned. Jarabub itself is a small patch of a few square miles of habitable and watered land as isolated in the vast waterless wastes of the Libyan desert as are such lonely islets as Tristan da Cunha,

or St. Paul in the endless solitudes of the great Southern Ocean. Yet this insignificant fleck of land has for many years possessed a political importance which far surpasses its interest to the geographer. It was for long the centre of the still influential Moslem religious order of the Senussi and in a sense the nursery of that fanatical and austere confraternity, for it contains the great Zawia or monastery-school built by the order of Sidi Ben Ali es Senussi, the founder of the brotherhood in 1855, to which pilgrims and students from every part of Moslem Africa still repair, and his tomb and mosque, to which a particular sanctity is ascribed. The influence of the Senussi order was once widespread and is still, in spite of military reverses, by no means negligible in Cyrenaica and elsewhere in Northern Africa. It extends into the western desert province of Egypt, where the oasis of Siwa is an important centre of commercial and politico-religious activities, directed for many years past against the European penetration of Northern Africa, and in favor of the maintenance of a strictly conservative form of Moslem faith. The present head of the Order, Sidi Idris, now resides in Cairo, whither he withdrew when hostilities were renewed between his unruly followers and the Italians, and the Regima agreement of 1920 by which he was recognized as an 'independent Emir' ruling Jarabub and other oases on behalf of Italy was denounced by the Fascista Government. It is highly probable that his influence, joined to that of the Zaghlulists, who, forgetting that Jarabub has never been in Egyptian occupation, have protested in their organs against any 'cession of Egyptian territory,' has till now deterred the Ziwar Ministry from conducting the frontier negotiations with greater expedition." He concludes his discussion by saying, "However much the Senussi may appeal to lovers of political mystery and romance, the control of their organizations by a civilized State is necessary in the interests of peace in Libya, and it is to be hoped that the occupation of their stronghold in the Cyrenaic hinterland will not be delayed by any considerations of internal Egyptian policy."

Railways in the Sahara

There has been a keen controversy in French governmental circles over the route of the proposed Sahara railway by which France intends to connect her vast holdings in the Sudan with ports on the Mediterranean coast. Three routes, about 500 miles apart, have been surveyed. The most easterly route starts from Tunis and proceeds almost due south, a distance of about 1,500 miles, to Lake Chad, where extensive water power could be developed. The westernmost route would proceed from Oran, in Algeria, to Mogador, on the Atlantic coast of Morocco, and thus southward to Dakar, a port of Senegal and the nearest point to South America. The third route, which has finally been adopted, will run from about halfway between the other two. Starting at Oran, it will proceed directly south through the Sahara and into the Sudan to Tosaye, on the river Niger, where a water route, both east and west, will be available. Eventually it will continue across the Niger, and run southward in two branches to the Gold Coast. The advantage of this route is that it taps the enormously resourceful lands of the Niger, where cotton of a high grade, equalling that of the Nile valley,

can be cultivated in almost limitless amounts. The interest over this railway project is based upon the fact that to the French it equals in importance and romance the digging of the Suez and Panama Canals, and the reclaiming of the Great American Desert.

Cars for Caravans in the Middle East

Writing in *The Asiatic Review,* for April, 1925, "Durbin" tells how the war has changed all conditions of travel. Not only has a regular motor-route been opened between Bagdad and Damascus direct, and another by way of Palmyra, but other examples are given to show how the car has annihilated distances in the Near East.

"Before the Quetta-Nushki Railway was extended across the Baluchistan Desert to Duzdap during the War, it took about three weeks by caravan at the quickest to reach Seistan from Quetta, and another five weeks or so to reach Meshed. While our East Persian Cordon was in existence Quetta could be reached from Meshed in ten days—eight by car to Duzdap, and two on by rail. The Duzdap-Meshed motor road built by British military engineers has been allowed by the Persian authorities to disintegrate since our evacuation, but cars still run on it intermittently and shove through to their destinations somehow.

"In pre-war days a journey from Bagdad to Teheran by caravan might take a month. This is the only Persian road built by British military engineers during the War which has been kept in some sort of repair, and cars go from Teheran to the Iraq frontier in about four days. By the Bagdad-Damascus-Beirut-Marseilles route it is possible to reach London from Teheran in a fortnight, a journey which—by that particular route—in pre-war days would have taken more than two months.

"In pre-war days the only route from India to Kirman was by Bandar Abbas on the Persian Gulf, from there to Kirman taking nearly three weeks. From Kirman to Ispahan took nearly a month, and from Ispahan to Teheran nearly two weeks. Nowadays Kirman can be reached from Duzdap by car in four days, Ispahan in another three, and Teheran in two more."

BOOK REVIEWS

Whither Bound in Missions. By Daniel Johnson Fleming, Ph.D. Association Press, N. Y. pp. 222. Price $2.00.

A sympathetic, acute but at times one-sided criticism of the modern missionary movement which in the opinion of the author needs rethinking and restating, both as regards aim and motive. The chapters on "Eradicating a Sense of Superiority" and on "The West as Part of the Non-Christian World" give one furiously to think. In calling attention however, to the noble truths in the non-Christian religions, Dr. Fleming oversteps the mark at times. "That man's soul is akin to, indeed is part of God; that the world is in the last analysis spiritual not material; and that the universe is just (p. 30)" hardly fits in with Paul's theology or cosmogony. The entrance of sin and its effect is passed over too lightly.

It is not "a spirit of complacency and condescension" which (p.3) makes us sing "Can we whose souls are lighted with wisdom from on high"—but as the author himself points out (p. 31) because we possess the Christ who alone is "uniquely precious and essential." The missionary enterprise is not bartering truth for truth but proclaiming it. To state that God spoke to the *munis* and saints of the East "in like manner" as he did to Moses and Isaiah (p. 84) is to put the Old Testament on the same level as the Sacred Books of the East. In that case "heathen," "men benighted" and "warfare against Islam" are indeed terms that should be relegated as the writer implies to the missionary museum of antiquities. We need a "combination of conviction and teachableness" as regards the non-Christian religions, but the wishbone is not as important to vertebrates as the back-bone. This would seem to be true in regard to the use of Buddhist symbols and incense mentioned as practiced by a missionary near Nanking in a "Christian monastery," and of the reopening of the closed question of ancestor worship. However if, "revelation did not end when the latest book of the New Testament was written" (p. 107) appreciativeness of the non-Christian faiths is apt to "degenerate into a weak and flabby eclecticism." And that is one of the real dangers today, not only in Christianity; for example, in Islam itself witness the rise of the Babi-Behai sect and the Ahmadiya movement. In this connection we call attention to the leading article in the *Alegmeine Missionszeitschrift* by Doctor Julius Richter (July 1925). His review of "Whither Bound" points out the peril of Dr. Fleming's position and his misplaced emphasis.

Hybrids do not propagate; and, after all, the whole missionary enterprise is based on a Divine Command to win disciples to a narrow way and an exclusive allegiance. What God did for men in Jesus Christ is at once the message and the motive of missions.

The later chapters of the book deserve the most careful study of every missionary to Mohammedans. In this difficult field the emphasis

as Dr. Fleming says should be on quality rather than quantity of workers. He rightly points out, although too briefly, in the last glowing chapter, "the inexhaustible reality back of missions" namely the historical facts of the Gospel record and the evident supernatural direction and sustenance of the enterprise by the Living Christ. His Spirit will not fail to guide the Church in these latter days to the goal whither missions are bound. The issue is not dependent on our methods or frustrated by our failures. Our most triumphant missionary hymns date from the days of the early pioneers whose outlook and insight was due to one missionary manual, the New Testament. Z.

Islam and Africa; An introduction to the study of Islam for African Christians, by the Rev. Godfrey Dale. London. Society for Promoting Christian Knowledge. pp. 141. Price six pence.

This little book was compiled by Canon Dale, of Zanzibar, by request of the Bishop and Synod of the Diocese of Nyassaland. Its object is "to supply European teachers of African Christians, who are living in districts where Islam is aggressive, with a small manual." The object is laudable and the notes cover Mohammed's life and character, his book, the Koran, the system of belief and practice and a few suggested replies to Mohammedan objections. In the last section there are some things new and striking. In the former, old ground is covered admirably but with a strange absence of all reference to chapter and verse in authorities (known even in East Africa by Moslems) and we find the astonishing insertion of *Jihad* as the fifth "pillar" of the faith of Islam.

There are other slips which might have been avoided by reference to the earlier manuals of Tisdall and Rice prepared for the similar purpose. The argument in regard to Mohammed's sinfulness is unnecessarily weak (p. 12, 13) since we have in the Koran itself seven passages that tell of his faults, and in the Traditions many accounts of his failings and "repentance" and even of his being rebuked by Gabriel for reviling and cursing his enemies. While the book is good it might have been better but it will serve a very useful purpose for those on the border-marches of Islam in Africa. Z.

The Moslem World in Revolution. By W. Wilson Cash. Edinburgh House Press, London. pp. 160. Price 2/- net.

A most excellent manual for mission study and sure to have a large sale. The author passes in review the new influences that are reshaping Islam from within and from without: the shattering impact of the war, the iron-and-clay of peace treaties, the Bolshevik ferment, nationalism, feminism, European materialism and scepticism, and the reactionary forces of the Old Islam, as seen in the Wahhabi movement for example. His outlook is on the whole perhaps a little too optimistic, but this is pardonable in a study textbook intended for the rank and file. The changes that are taking place before our eyes are indeed startling. The Moslem world in transition undoubtedly offers a new opportunity to the Church to redeem her past neglect and make a bold advance everywhere. Nevertheless, many of these changes are superficial or partial and do not touch the masses. The author does not protrude his authorities, yet he acknowledges his indebtedness to them,

and more particularly to the findings of the recent Conference in the Near East and Surveys. We regret, where all is so good, to point out one important inaccuracy. The Ahmadiya movement is in no sense connected with Mohammedan mysticism (p. 65) but is rather an attempt to rationalize Islam by a forced exegesis of the Koran and by going back to "the swoon-theory" regarding the Crucifixion, to put Jesus Christ in an unknown grave in Kashmir, so that the Caliph of their new Promised Messiah may carry on propaganda in a literary bureau, at Qadian, in the Punjab!

Both the branches of the Ahmadiya movement now have a mosque in or near London, but neither dream of *zikrs* or mysticism in their worship or philosophy. Z.

Britain and Egypt. By M. Travers Symons. 331 pages. Published by Cecil Palmer. 7/6 net.

Mrs. Travers Symons, through her long experience of Egyptian life and problems is well qualified to deal with the very intricate question of the relationship between Britain and Egypt. The book is a concise and lucid account of the rise of Egyptian nationalism and its effects on British imperial policy. We are here brought face to face with two conflicting aims, the one voiced by Egypt in its demands for complete independence and the other silently emphasized by the presence of British troops in a country from which England has withdrawn her "protectorate." Are these two aims contradictory and beyond the possibility of reconciliation? Mrs. Travers Symons thinks not. She rightly insists that something must be done both to meet the Egyptian aspirations and the British claims. The method of assassination on the one side and repression on the other has brought the two countries to an impasse which seems to baffle the combined skill of the diplomats of the two countries. The position is obviously too serious for any further policy of drift, and a determination by men of good will both in London and Cairo is needed to tackle and solve the outstanding difficulties.

The author traces the rise of nationalism from the days of Arabi Pashi down to the present time. She shows how the movement had its inception in an attempt to broaden the outlook of Mohammedans, and to prove that Islam is based on democracy. The Azhar University, of Cairo, was the home and centre of Egypt's early demands for independence. Arabi Pasha changed a people of serfs and peasants into a nation and with the growth of education under British supervision a new national consciousness sprang up and with it a national pride that constantly came into conflict with British policy and rule. Matters came to a head in 1906 when a young Egyptian, Mustapha Kemal headed a new national movement. His early death deprived Egypt of a great leader and with the advent of Lord Kitchener to Egypt nationalism fell once more into the background as British prestige rose. The war period brought again to the fore Egyptian demands for self-determinatin and the troubles of 1919 led to a situation that has hitherto defied solution. That Egpyt has lost its balance through an overdose of "Zaghloulism" is true, but it is equally true that England through lack of a clear and defined policy has rather increased than helped the difficulty.

The second half of the book is devoted to the Sudan and its dual

connection with England and Egypt. The condominium of 1899 is given in full, the water problem is discussed and Britain's duty to the Sudan emphasized. While the Sudan is vital to Egypt because of the Nile, the question of the control and government of this vast area is quite distinct from the Anglo-Egyptian deadlock. In the Sudan two foreign races contend for the control of a third country, equally distinct and separate from either; two countries entered into an agreement about the Sudan in 1899 which is a basis for discussion and the solution ought not ultimately to be difficult. The principle governing all policy must be what is best for the Sudanese themselves and there is no question as to their loyalty and attachment to England and their distrust of Egypt. Anyone who wishes to understand the differences now separating England and Egypt should read "Britain and Egypt." It is well balanced and accurate in its statements and sets before us a problem that calls for immediate solution.

W. Wilson Cash.

Egypt. By H. H. Powers, President of the Bureau of University Travel. Published in 1924 by the Macmillan Company. pp. 323, fully illustrated and with one map. Price $2.50.

Mr. Powers' purpose is to give tourists a sympathetic interpretation of the ancient records, the monuments, the country itself and the people who produced these remarkable works of art, religion and architecture. He does not aim to give new information, because he has not devoted his life to research.

For the essential facts he expects that travelers will study Breasted and Baedeaker and Cromer. But he is keenly interested in pondering the significance of the facts and in giving an illuminating interpretation.

A chapter is given to "Assiut and its Mission." It is a significant and encouraging fact that missionary work is so fully recognized and a real service is done in drawing the attention of tourists to such colleges as those at Assiut and Cairo. Mr. Powers urges that "no intelligent traveler who cares for present-day realities can ignore the vast educational activities which under the name of missions are perhaps the chief means of impact of the West upon the East. It is questionable whether either commerce or political control exercises so profound an influence on the life of the East as does the vast complex of missionary activity." But his interpretation of the work itself and of its methods is somewhat disappointing. He rightly emphasizes the power and growing importance of the medical, social welfare and higher educational branches. But he feels that, to some extent unconsciously, the old-time earnestness in winning Moslems to Christ by personal conversion is less and less a feature of the work. A village tour with the evangelists on the mission boat, a study of the publications of the Nile Mission Press, a few hours spent in the Sunday School classes or in the meetings for hospital patients, would have shown the strong desire all the missionaries feel to keep in the place of first importance the personal evangelistic method and appeal.

The book does not contain any analysis or appraisal of Islam, nor does it discuss modern conditions among the people of the Nile Valley. To one unfamiliar with Egypt it is a useful introduction to the significance of the ancient temples, the pyramids, the mosques and the races of the different periods of Egyptian history.

S. V. R. Trowbridge.

History of the Byzantine Empire. By Charles Diehl, Membre de l'Institut, Professor of History in the University of Paris. Translated from the French by George B. Ives. Published by Princeton University Press, Princeton, New Jersey, in April, 1925. pp. 199. Price $2.50.

A substantial number of works on Byzantine history have been produced during the past fifty years. Professor Diehl has contributed several of the most valuable of these. In this present volume he has admirably achieved his purpose: to give in a condensed form an analytical account of the history of this empire. He brings out the most important ideas which control the evolution of this dramatic story. After completing a study of this volume it becomes very clear that Byzantium was more than the continuation and degeneration of the Roman Empire. It quickly became and always continued an essential Oriental monarchy. The author traces the far reaching influence of Byzantium in the conversion of Russia.

Every Christian worker among Moslems should avail himself of this lucid and authoritative volume. The Orthodox Churches of the Near East today cannnot be thoroughly understood without an interpretation of their origin and their historic relationships with Rome and Byzantium. Furthermore, the narrative of the tremendous struggles of the Arabs and of the Turks for possession of Constantinople is in itself a valuable record.

Two misprints occur on page 167. Manuel II should read Mohammed II and 1483 should read 1453. The chronological synopsis, bibliography and index are excellently done. The delightful lucidity characteristic of the author's style has been maintained in the translation. The maps and illustrations of the French edition are not reproduced. S. V. R. Trowbridge.

Egypt under the Egyptians. By Murray Harris. pp. 248. Chapman and Hall, Ltd., London. 12/6 net.

"Egypt under the Egyptians" is the first consecutive account we have seen of the new page in Egyptian history, which opened with the abolition of the British protectorate and is still in the initial stages of its development. The account of the protectorate and the causes that led to its abolition are very scantily outlined and give little more than a surface view of a difficult and complex problem. Ever since the war ended Anglo-Egyptians have been puzzled at the volte face of the fellahin. Prior to the war they were noted for their loyalty to the British administration. Previous attempts to stir them up to rebel failed and yet in 1919 they followed eagerly the lead given them by Nationalists from Cairo and were responsible for destruction of much property and the loss of valuable British lives. To win the affection of the fellahin had been one of Lord Kitchener's aims and he succeeded in a remarkable way. He gripped the imagination of the fellah as no British statesman has ever done and in the course of a few years this splendid achievement was thrown away by blundering officials, frequently out of touch with native life and often with little or no knowledge of Arabic. Mr. Harris emphasizes the incompetence of Egyptians and his picture of them is rather the one-sided impression of a very English Englishman. The complicated methods of government in Egypt are dealt with in a single chapter, the khedivial system, the capitulations and the popular election of a legislative council are summarized in a

few pages. The author seeks to show what "Egypt for the Egyptians" involves to the country; its trade, agriculture and future welfare, but behind all is the thought of what it involves to England. On education Mr. Harris has a good deal to say in criticism of Egyptians and their educational demands. He contests the truth of Sir Valentine Chirol's statement that there is in Egypt a "rush for education" and he is frankly critical of the idea that Egypt is seeking Western education and thought. It is surely a pity that such prominence is given to what is termed the malevolence of Egyptian officials towards British officials. The statements made may be perfectly true but they refer to a time when feeling ran very high and judgments were warped by the bitterness of strife. One interesting chapter is devoted to Saad Pasha Zaghlul, "the idol of the Egyptian Nation" and Mr. Harris' summing up of this remarkable man is accurate and fair.

The best bit of the book is that which deals with the fellahin of Egypt, and it is pleasant to read of a lovable and kindly people, hard working and industrious, after the previous 180 pages of continuous and rather monotonous repetition of Egyptian failings.

The standpoint of the book is Western and little appreciation is shown in it for the Eastern point of view. If the author criticises the cry "Egypt for the Egyptians" surely an Egyptian reading this book would imagine that the alternative was Egypt for the English and in neither slogan does the real solution to the problem lie. Egypt and England are two nations, with mutual interests and conflicting claims and neither the "big stick" nor a reversion to pre-war methods of government will help now. For good or ill Egypt has obtained a wide measure of independence and the future depends upon a new understanding, based on sincerity of purpose, through which British and Egyptians can unite in one common cause for the good of the simple-hearted and hospitable dwellers throughout the Nile Valley.

W. Wilson Cash.

In the Land of the Golden Fleece. By Odette Keun. Pp. 270. Pub. John Lane, London, 1924. Price 7s. 6d.

This interesting account of a recent journey through independent Menchevist, Georgia, was translated from the French and consists of sketches of the people, their manners and customs in this isolated corner of the world of Islam. Madame Keun, however, is a student of social conditions and folklore rather than of religion. She pays more attention to the Christian population than to the great majority who are Mohammedans. According to the estimate of Arnold Toynbee, the Moslem population is over 2,300,000. Full of color and vivid writing, this book reveals at once the character of the brave traveler and the people among whom she mingled.

The Shirt of Flame. By Halidé Edib Hanum. Pp. 267. $2.50. Duffield & Company, New York, 1924.

Halidé Edib Hanum, the greatest of modern emancipated Turkish women, is famous not only as the first of her sex to hold an official post in a Turkish Cabinet, and as the leader of the Turkish women of today, but also as a poet and novelist. This, her first novel to appear in English, is a thrilling and dramatic love story, which takes place during

the recent Greco-Turkish War in Asia Minor. The viewpoint is that of a patriotic Turk. The Greeks and the Allies are the aggressive oppressors. The Turks are portrayed as unarmed, defenceless nationalists fighting for their country. A one-sided but fascinating story.

A. W. Z.

Sophy. By E. S. Stevens. Pp. 316. Hurst & Blackett, Ltd., London, 1924. 7s. 6d.

A tale of Baghdad portraying the adventures of a young Scotchman and an attractive Armenian heiress. Miss Stevens' knowledge of Eastern countries enables her to give us an insight into the lives and characters of the Armenians and Turks. The story is told with such realism that the reader can almost see them fleeing from the hot pursuit of Sophy's enemies. Into this novel is also woven the unhappy romance of a Turkish girl and her English lover.

J. C. C.

The Shifting Sands of Algeria. By Cherry Kearton. Arrowsmith, London. Pp. 307. Price 25s.

The author has written other books on Africa and its wild life. Here he gives us ten rather frail but quite interesting sketches: Algiers, the city, the birds and insects in its gardens, the edge of the desert and the camel, a glimpse of Constantine and Timgad ruins, the cliff-dwellers, Biskra, Touggourt and its Arabs. The book is of the padded variety, heavy paper, wide margins, large leaded type. Whatever in it is new and true could be put into a single chapter, but the seventy-nine illustrations are beautiful.

The Folklore of Bombay. By R. E. Enthoven, C.I.E. Clarendon Press, Oxford. Pp. 349.

In his introduction the author tells how when a junior magistrate in the Dharwar District of the Bombay Presidency he was called to investigate a case against a Mohammedan and two Hindus for the murder of a young girl. All three were exorcists and used not only magic but cruel blows as a spirit-scaring device to drive out a demon from the girl. He says the facts of this case are typical of the attitude toward disease by the mass of the population, Hindu and Moslem alike. This volume is the result of many years of careful research. There are chapters on nature-worship, tree and snake worship, saints, spirit possession, totemism, evil eye, dreams, special rites used by women, and many other beliefs and practices. The author, however, makes no clear distinction between Hindu and Moslem folklore and seems to be ignorant of the animistic basis in much of popular Islam. The index makes no reference to Moslem superstitions, but in the book itself the reader will find considerable material, e. g., pp. 16, 73, 88, 114, 139, 152, and 292. We still need a book on Mohammedan folklore in India to supplement the earlier work of Crooke and Herklots and of this most valuable and interesting study. The author's larger work in three volumes on the Tribes and Castes of Bombay (1920-1922) also contains a mass of material. He holds that there is a great similarity "between the religious rites and primitive beliefs of Hindu and Mussulman castes which represent converts from Hinduism during the days of Mussulman power."

It may not be possible to draw a hard and fast line, but the folklore of two such distinctive religions should certainly be separately treated.

Z.

The People of the Philippines. By Frank Charles Laubach, Ph.D. George H. Doran Company, New York. $3.50.

To many people it may not be known that there are Mohammedan subjects under the Stars and Stripes, but such is the case. About 500,000 are to be found in the Philippine Archipelago and in Sulu, the largest number being in the large southern island of Mindanao. Dr. Laubach, the author of this book, has been a missionary in the Philippines under the American Board for ten years, the first term of five years having been spent in the Island of Mindanao. He has had an unusual opportunity for studying the Moros, as the Mohammedans are called, first hand, and knowing much about their relations with the Christian Filipinos and the many wild tribes of the mountains, who are pagans so far as religion is concerned.

When the Spaniards arrived in 1521, they found Moros on the Island of Cebu and later on in Manila. Later on all of the Moro inhabitants of all the Islands except those on Mindanao were forcibly Christianized or killed, and their children baptized and guarded with such carefulness, that the term Filipino today means the Christianized Malay. The Malays in Mindanao and Sulu, known today as Moros, were never conquered by the Spaniards and consequently never Christianized. After the American occupation, it was discovered that these people were different and needed separate treatment. General Leonard Wood was first sent to pacify Sulu and Mindanao. His policy was different from any heretofore used. Roads and trails were built; markets and schools were established; skilled Americans were put in charge of each undertaking; the Americans became helpful friends and not deadly enemies. Firmness was used when necessary but only for protection and punishment in pursuit of justice, never in retaliation and revenge. Today, the only spot in the Philippines where independence is not wanted is said to be among the Moros. What Spain could not do in four centuries, General Wood and General Pershing accomplished in four years.

Islam came into Malaysia from India, and naturally followed into all the islands occupied by Malays. About the middle of the fourteenth century, the first occupation of the islands began and was complete in the time of the coming of Magellan, with the exception of a few thousand negritos, and the wild tribes of the mountains, who remain pagan largely to this day. The later immigrants into the Islands were already Mohammedans when they came, and almost from the beginning pilgrims made the journey to Mecca. A number of attempts at Christian missions have been made but only with meager success. The Christian and Missionary Alliance have made a successful approach through schools at Zamboanga, capital of Mindanao. The Episcopal Church, through some benevolently minded women of New York, has started hospital and industrial school work which has won its way and broken down barriers. Christian teachers and preachers have come from Moro converts, and give promise of future victories. In the meantime, the Government has

forged ahead with its plans for schools, constabulary, political organization and judicial procedure, and the Moros are taking their places as a part of the commonwealth. HARRY FARMER.

Modern Turkey. By Eliot Grinnell Mears, M.B.A., F.R.Econ.S. Illus. Pp. 779. The Macmillan Company, New York. Price $6.00.

Mr. Mears is better qualified than many to write of the endeavor on the part of the Nationalists to modernize what is left of the once powerful Turkish Empire of the Ottomans. His trained powers of observation and ability to look at all phases of a question, as well as to state conditions without being polemic, coupled with a spirit of fairness, have produced a book which might well be termed encyclopedic, so full is it packed with information about not only the new regime at Angora, but the country itself, its resources, races, religions, education, agriculture, mines, intercommunication, etc.

The purpose of this survey of Modern Turkey the author states to be "to set forth the contemporary problems in as simple a fashion as possible, and to give that kind of a perspective on the conflicting factors underlying the politico-economic life of Turkey which may serve to reveal both their relative values and their interrelation." He further says, "Turkey's problems almost without exception are international as well as national," and that "an unsatisfactory world knowledge and understanding of existing affairs" are all too apparent.

The book was not written alone by Mr. Mears. Evidently distrusting his knowledge of certain conditions in the Near East, he summoned to his aid well-known authorities, most of whom had been either residents in Turkey, or had made intensive study of the subjects he asked them to write upon. The chapter on "Religions" was taken from "Reconstruction in Turkey" and written by the late Professor Harvey Porter of the American University in Beirut, Syria, than whom there was none better qualified to speak on that particular subject. Under "Leading Minorities," Boghas Nubar Pasha, son of the great Armenio-Egyptian Prime Minister, Nubar Pasha, writes of his people, the Armenians. Adamantis Th. Polyzoides speaks for the Greeks and Haim Nahoum for the Jews. Dr. Mary Mills Patrick, President Emerita of the Constantinople College for Women, fittingly contributes the chapter on "Women." The exhaustive treatise on "Agriculture," with its valuable tables of statistics from the pen of Professor Edward Frederick Nickoley of the American University at Beirut, is illuminating and worthy of careful study on the part of students of Near Eastern affairs, as is the chapter on "Public Health" by Dr. Walter Booth Adams, also a professor in the Beirut University. Consul General G. Bie Ravndal contributes the informing chapter on "Capitulations," and who is better fitted to speak of this vexed subject than he after serving twenty-seven years as American Consul and Consul General in Beirut and Constantinople?

"Modern Turkey" is not a book with which to while away an idle hour. It cannot be taken at one sitting. Certain chapters arrest one's attention and are sure to be read and reread by those really interested in a surprising struggle on the part of a backward people to attain to a new life. Take the chapter, "The Turkish Press," as an instance. Ahmed Emin Bey is a Turk, but no one could state more clearly—or

bitterly—the handicaps the newspapers have had to merely keep going. He is editor and owner of the important *Vatan* (Homeland) and he learned his trade in Columbia University. One reads of his struggles and discouragements, and wonders that there is a newspaper in existence in Turkey today.

"The Young Turk Movement" is fearlessly handled by Saleh Keramet Bey. No more stern arraignment of Turkish misrule during the reign of Abdul Hamid II and the succeeding Young Turk regime is to be found on any printed page than that by this man, himself a Turk. Mr. Mears contributes an understanding chapter on the rise and progress of what he styles the "Kemalist Movement," but which, perhaps, would more fittingly be entitled the rise of nationalism. To one living in Turkey, as was the reviewer of this book, when nationalism was born and gradually became the dominating force in national and civic life, the impression was strong, that the country as a whole had begun to realize itself; that everywhere men were thinking and observing with open minds and eyes the ugly past of their nation, and eagerly scanning the horizon for tokens of a new future.

Mustapha Kemal Pasha was the dominating factor in the new movement, a movement the thinkers styled self-preservation. But he was not the only one to see clearly. The peasants discussed the new ideas as they cultivated the soil in their primitive fashion, or trudged over the stony highways prodding their laden donkeys marketward. The *dikkanjeys* approved of the brighter outlook, while one and all submitted to the forty per cent income tax that the new men at Angora might have a chance to show to a critical, unsympathetic world that they were at least facing new and modern horizons. Mr. Mears adequately and fully treats of the rise and development of this new spirit.

The appendices, chronology, select documents and bibliography alone are worth the price of the book to a student of Near Eastern affairs.

The one unsatisfactory feature of this voluminous work is that it has not been brought wholly up to date. It was written mainly in 1920 and delayed in publication until 1924. Although the author has endeavored to remedy this by prefacing each chapter with an introduction designed to bring it up to date, it is not always a success nor quite satisfying.

The book is given added force by a Foreword by the American High Commissioner in Constantinople, Admiral Mark Lambert Bristol.

MARY CAROLINE HOLMES.

The Occident and the Orient. By Sir Valentine Chirol. The University of Chicago Press, Chicago. Pp. 228. Price, $2.00.

The author confines his discussion of the Orient to the Arabs, Turks and Indians and traces the relations of these peoples with the Occident from the Rise of Islam down to the present time.

The chapters on Egypt and India give a brief history of the British policy in these countries and a clear explanation of the present situation. Protectorates and mandates have brought to several countries a more rapid development and new ideals. It is to Occidental research and education that the Orient owes its larger knowledge of its own past history and the new prevalent desire for freedom and independence.

The Orient and Occident are being drawn together by all the contacts and forces of Western civilization and the author raises an important question, "Can the Orient adapt itself to the type of human society which the progressive nations of the Occident have evolved?" He is hopeful that it may. E. E. GRICE.

The Syrians in America. By Philip K. Hitti. 139 pages. George H. Doran Company, New York. Price, $1.00.

Dr. Hitti, who was born in Mt. Lebanon and partly educated in Beirut, knows intimately the life of his people in their native land as well as in the land of their adoption. Who are the Syrians? Whence do they come and what cultural heritage do they bring? How can we best understand them and help them in their adjustment to life in the land of their adoption? These and other questions are admirably answered by Dr. Hitti. In addition to the index there are a number of appendices giving information as to the location of their different church —Maronite, Greek Catholic, Antiochian, Greek Orthodox, Syrian Greek Orthodox, Syrian Protestant—to be found in the United States of America, as well as a list of Syrian newspapers and magazines. J. C. C.

Opfordring Til Bon. Om Evangeliets Forkyndelse for Hele Verden. Samuel M. Zwemer. Oversat af Anton Pedersen, Sognepræst. Kobenhavn, Udgivet af Dansk Forenet Sudan Mission, 1 Hovedkommission Hos O. Lohse. 1924.

A translation of "The Call to Prayer," published by Marshall Brothers. Another translation in the Dutch language has also appeared.

Sirat Saif Ibn Dhi Jazan. Ein arabischer Volksroman. By Rudi Paret. Pp. 120. Orient-Buchhandlung Heinz Lafaire. Hannover. 1924. Price 4.50 gold mark.

In Lane's "Arabian Nights," Vol. II, p. 219, there is a reference to this celebrated collection of Arabic folk-lore, in which he says:

"I was not able to discover the period at which it was composed; but it is said to have been written long before the Tales of a Thousand and One Nights. I saw once a portion of a copy of it which appeared, from the handwriting and the paper, to be three or four centuries old."

Rudi Paret, however, has shown in this monograph that Lane was mistaken. The collection of stories referred to is almost as popular among Mohammedans as the "Arabian Nights." A recent Cairo edition in seventeen small volumes was the basis of the study here made. The author is a pupil of Dr. Littmann. After giving the contents of the *sira* in condensed form, he discusses its origin, authorship and date. It was composed in Egypt, probably at Cairo, in the early part of the fifteenth century. His conclusions are based upon a careful study of the place-names and the persons referred to in the stories. The book may, therefore, be considered as the introduction to the further critical study of this collection which portrays, as do the *"Arabian Nights,"* the social and religious life of the common people of that period. Z.

SURVEY OF PERIODICALS

By Miss Hollis W. Hering,
Missionary Research Library, New York

I. GENERAL.

Constantinople and Angora. George Young. (In *The Contemporary Review,* London, May, 1925, pp. 584-589.)

Holding that Constantinople, even fallen from its former position of power and prestige, is a dangerous cancer in Turkey's life, the author envisages the implications of the question: how is it that Constantinople is getting a hold over Angora, even while Angora is bullying and boycotting the ex-capital?

The Exchange of Populations Between Greece and Turkey. Raoul Blanchard. (In *The Geographical Review,* N. Y., July, 1925, pp. 449-456.)

Explains in what this exchange of peoples consists, under what conditions it has been effected, and what consequences have already resulted.

Into "Forbidden Afghanistan." Lowell Thomas. (In *Asia,* N. Y., June, July, August, 1925.)

Three further chapters of Lowell Thomas' trip. These are: "From the Khyber to Kabul"; "Kabul, Brooding City of Suspicion"; and "Amir Amanullah Khan—Democratic Despot." To be concluded in the September issue.

The New Opposition in Turkey. Maxwell H. H. Macartney. (In *The Fortnightly Review,* London, June, 1925, pp. 781-793.)

Traces the gradual rise of the Progressives over against the Popular Party, despite the fierce opposition of the latter and of Mustapha Kemal Pasha to a system of party government.

Turkey To-day. J. H. M. Cornwall. (In the *Journal of the Central Asian Society,* London. Vol. XII, pt. 2, 1925, pp. 137-147.)

A general description of the actual conditions in Turkey, emphasizing a lack of foresight in the Government's economic problem and a fostering of antagonism between Constantinople and Angora.

Turkish Facts and Fantasies. E. (In *Foreign Affairs,* N. Y., July, 1925, pp. 589-603.)

A study of the prospects for success which the Turks have in their avowed aim (i. e., to amalgamate Turkish culture, Moslem religion,

and Western civilization) in the light of what they actually have done and what they think they have done.

II. ISLAM IN ARABIA.

III. HISTORY OF ISLAM.

CHANGES IN THE MOSLEM WORLD. W. Wilson Cash. (In *The Laymen's Bulletin,* London, April, 1925, pp. 627-631.)

A survey of the reaction of present-day Islam to modern thought as shown in the attitude towards the Koran, liberty of conscience, the Caliphate, etc.

THE FUTURE OF ISLAMISM. A. Rustem Bey. (In *The Nineteenth Century,* London, June, 1925, pp. 845-854.)

Shows how the liberation of Turkey from the bonds of the Caliphate has "hastened the intellectual emancipation of Islamdon and started a movement destined to eventuate in the advent of a new Islamism essentially different from the old, and carrying in its flanks a mission of peace, progress and civilization."

SOME THOUGHTS ON THE FUTURE OF ISLAM. Sir Patrick Fagan. (In *The Asiatic Review,* London, July, 1925, pp. 369-376.)

Deals largely with the awakening of political consciousness in the Moslem community in India, and the prospects for future coöperation with the Swarajists.

IV. KORAN, TRADITIONS, THEOLOGY.

V. RELIGIOUS AND SOCIAL LIFE.

THE MOHAMMEDAN UNIVERSITY AT CAIRO. S. M. Zwemer. (In *Neglected Arabia,* N. Y., April-June, 1925, pp. 3-6.)

A brief description of the growth and present condition of el-Azhar, the great cathedral mosque and center of Islamic learning.

WOMAN AND THE CRISIS IN EGYPT. Pierre Crabites. (In *Asia,* N. Y., July, 1925, pp. 568-572; 616-618.)

Years of experience as one of the judges in the Cairo Mixed Tribunal leads the author to the conclusion that the social estrangement of Egyptian and European women in Egypt is a potent breeder of political ill.

VI. POLITICAL RELATIONSHIPS.

BRITISH POLICY AND THE FUTURE OF PALESTINE. Chrisholm Dunbar Brunton. (In *The Fortnightly Review,* London, July, 1925, pp. 5-13.)

A discussion of why, after seven years of British rule in Palestine, Arab opposition to British policy in that country continues unabated; with tentative suggestions as to desirable future changes.

"ENGLAND" IN PALESTINE. E. T. Richmond. (In *The Nineteenth Century,* London, July, 1925, pp. 46-51.)

Claims that "whatever may be the attitude of England towards Islam as a whole, the line adopted towards the Arabs, and in par-

ticular towards the Arabs of Palestine, has left an impression on many minds that British political thought in the twentieth century is akin.....to that of the twelfth."

THE MOSUL QUESTION. F. W. Chardin. (In *The Contemporary Review,* London, July, 1925, pp. 57-63.)

By an analysis of the size, geographical distribution, and characteristics of the various elements, endeavors to discover what the inhabitants really want.

THE THREE MOROCCOS. Walter E. Harris. (In *Foreign Affairs,* N. Y., July, 1925, pp. 653-667.)

A brief outline of the modern history of Morocco since 1904, the relations therein of Great Britain, France, and Spain, and the results of the policies which have been followed.

VII. MOHAMMEDAN MISSIONS.

ARAB REACTION TOWARD CHRIST. Paul W. Harrison. (In *The Missionary Review of the World,* N. Y., June, 1925, pp. 433-436.)

Finds through all the bewildering variety of reception given the message of Christ in Arabia uniform evidence of "the appalling undiminished grip in which Mohammedanism still holds the human heart."

DOUGLAS THORNTON AND THE FUTURE OF ISLAM. R. O. Hall. (In *The International Review of Missions,* London, July, 1925, pp. 400-411.)

Ranking Thornton with Raymund Lull and Henry Martyn in supreme devotion to the Moslem, an attempt is made to carry some of their inspiration and consecration of spirit to the great Islamic problem into the Church to-day.

A GREAT ADVENTURE IN THE VALLEY OF THE NILE. J. R. Alexander. (In *The Biblical Review,* N. Y., July, 1925, pp. 354-382.)

An outline of the origin and growth of the Evangelical Church in Egypt and its struggles with and relations to the Coptic Church and Islam on the latter's own ground.

THE INSPIRATION OF THE BIBLE AND THE KORAN. John Abdus Subhan. (In the *National Christian Council Review,* Mysore City, May, 1925, pp. 183-186.)

Sums up in the Moslem-Christian controversy the developments and shifting emphases in the problem of inspiration, indicating briefly how formerly it was met, and the most fruitful lines on which to attack it to-day.

ISLAM AND THE GOSPEL. H. U. Weitbrecht Stanton. In *The Laymen's Bulletin,* London, April, 1925, pp. 621-627.)

Discusses the issue between the two great world religions under the headings: What is Islam; the God of the Gospel and the God

of Islam; Religion and Life; the Faith and Empire of Islam; and Islam's Need of the Gospel.

ISLAM IN INDIA. S. M. Zwemer. (In *The Church Missionary Review,* London, June, 1925, pp. 110-124.)

The experiences and conclusions reached during a recent visit to India, made in response to an invitation from the National Christian Council, and having as its primary objects the study of the problem of Islam and its present-day tendencies, and the holding of conference with groups of missionaries on the subject of Moslem evangelism.

MEDICAL MISSIONS ON THE INDIAN N. W. FRONTIER. Arthur Lankester. (In *The Laymen's Bulletin,* London, April, 1925, pp. 631-636.)

Shows how medical missions are bringing the Christian message to bear in a practical way upon the large Indian Moslem population of the cities and village districts adjacent to the frontier.

THE NEW WORLD OF ISLAM. Samuel M. Zwemer. (In *The Biblical Review,* N. Y., April, 1925, pp. 232-243.)

After defining those elements which warrant calling it the "new world," the situation is summed up in the conviction that "the whole of Christendom faces the whole Moslem world in the open. The day of clandestine or indirect approach is past."